

Calvinist Contact

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Christians participate in social assistance overhaul

Robert VanderVennen

TORONTO — Christians have been heavily involved in helping the Ontario government with its once-in-a-generation plan to overhaul the welfare system, says Wayne Carrick, a participant in that process representing Citizens for Public Justice (Ontario).

Thinkbit

"The Lord willing and I keep my health, I hope to be buried in my mother's grave," said the old man, wiping away a tear.

Source unknown

Carrick and Gerald Vandezande, Public Affairs Director for CPJ, served in the Interfaith Advisory Group, one of 12 citizens advisory groups formed to help the Social Assistance Review Committee (SARC) appointed by the Ontario government in July 1986. It included Jewish and Muslim members as well as representatives of mainline churches. The Christian Reformed Church was not represented except insofar as it supports CPJ.

Christian contribution

The Interfaith group worked

See NEW -- p. 3

Pro-life pilgrims come to Ottawa

Ed Top

OTTAWA — Cloudy skies couldn't prevent the cheers and songs of thousands of pro-lifers from being heard reverberating between the nation's parliament buildings last week. What had begun in the morning as a slightly awkward meeting between strangers in an overwhelming city ended in a strong unity between brothers and sisters in the Lord who stood on common and familiar ground.

The demonstrators had come from all over Canada in support of the unborn. Over 30 speakers from various denominations, one of whom was Mother Teresa, spoke during a 10-hour demonstration.

In sharp contrast to the towering parliament buildings looming behind her, the hunched woman from Calcutta warmed the rain-beaten assembly with strong words of encouragement.

Abortion could not go on, she said, "Because abusing a little child is abusing Christ himself. In destroying the child we destroy the presence and image of God."

"If you don't want the child," she said, "I want it! Give it to me."

The Christian Heritage Party was also hard at work on the hill. C.H.P. representatives could be seen talking to small groups of interested people. The party's helium-filled balloons were everywhere, polka-dotting the sky as they often managed to wrestle free from the hands of little children.

Hymns and praises shone through the gloomy weather. Prayers and meditation warmed cold hands and damp feet. The setting in front of the nation's power structures was an inspiration to the thousands that had made this mini pilgrimage to the hill.



Thousands gathered in front of the Parliament buildings.

Oceans no longer swarming with fish says marine scientist

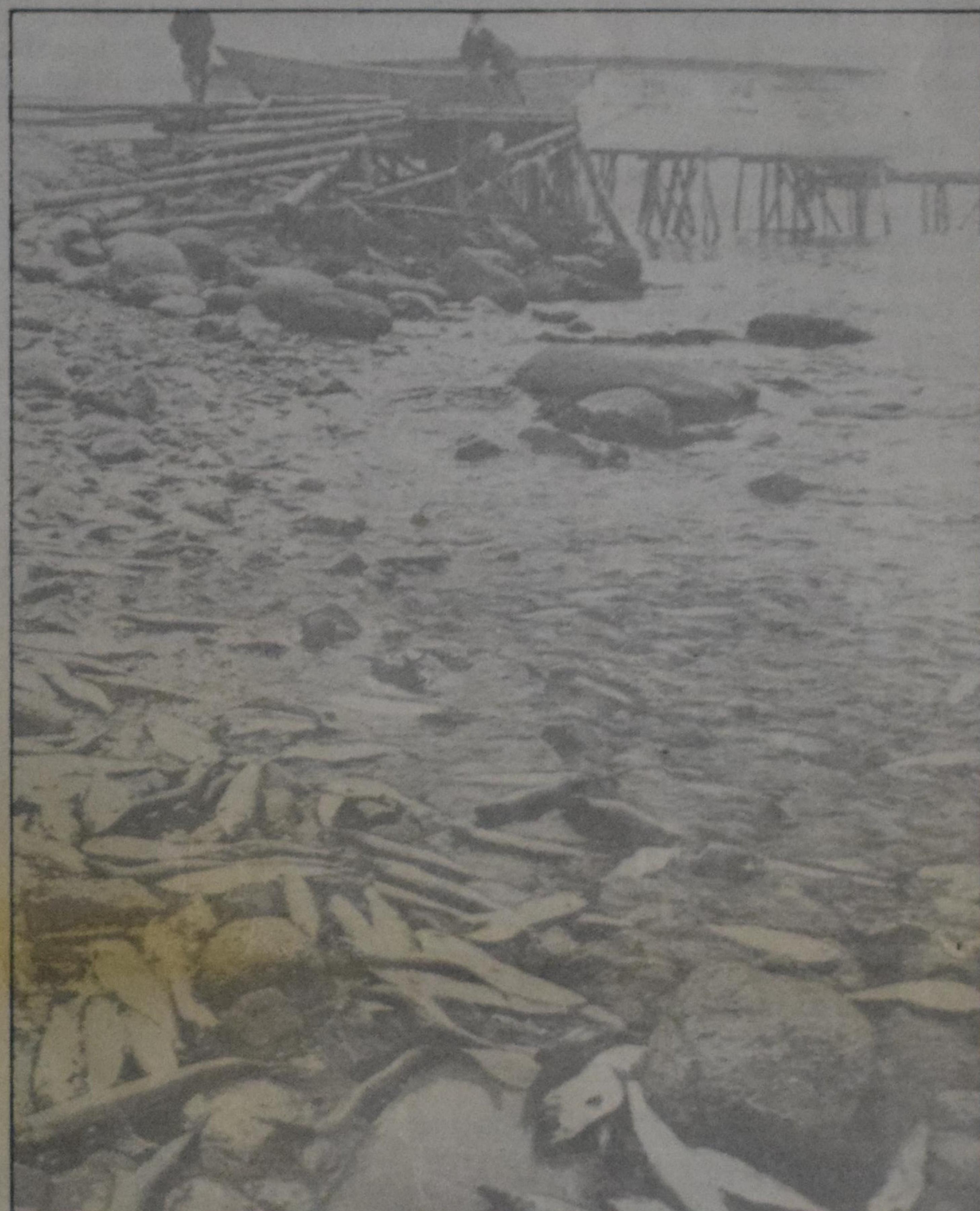


Photo: Canadian Press

Dead herring in Placentia Bay, Nfld. Nearby industrial plant responsible was eventually closed down.

Marcus Van Steen

(CANADIAN SCENE) — The vast oceans, once regarded as an inexhaustible source of food for future generations, are being polluted by human garbage and poisonous chemicals. This is the opinion of Ray Cote, head of marine studies at Dalhousie University in Halifax.

When the first European fishermen arrived on the Grand Banks off Newfoundland, they were astonished at the quantity of fish to be caught. "The codfish are so thick," one recorded, "that we are hardly able to row a boat through them."

Another happy fisherman described the sea as "swarming with fish that can be taken just by letting a basket down into the water among them."

Fishermen are not as happy now, 500 years later. Ken Hinman, Director of the National Coalition for Marine Conservation in Savannah, Georgia, says that overfishing and pollution have reduced fish stocks to about 10 per cent of what they were five centuries ago. "Certain species of fish", says Dr. Hinman, "are already on the verge of extinction. And, for the first time, it is possible for mankind to fish out the oceans."

Cote says scientists are still largely in the dark about the long-term effects of pollution and the destruction of fish

habitats. He says he is disturbed that warning signs, such as the closing of shell-fishing areas on both east and west coasts and the hundreds of dolphin bodies being washed up on our coasts, are being ignored.

Cote warns that it will take a dedicated effort by all the major nations to reverse this trend and conserve the ocean fisheries. But he fears it will be a long time before such an international effort is possible. We can only hope, he says, that it will not be too late.

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- Learn about short wave radio p. 10
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- Grada Lieverdink, 84, is writing her third book.
- Where to look for Dutch radio broadcasts on your shortwave band.
- Wybe Bylsma continues his Haiti story.

Rally urged to make abortion single election issue

John Stanhope

OTTAWA — Over 25,000 people attended the National Rally For Life '88 on Parliament Hill Sept. 17 in Ottawa.

Organized by Christians For Life, an interdenominational Christian organization founded last March by Iain Speirs in Ottawa, the rally featured a series of speakers including Nobel Prize winner Mother Teresa.

The peaceful rally was the first major event sponsored by the organization, which, now, has chapters in both Montreal and Toronto.

The purpose of the rally was "to encourage" parliament to enact a law to protect the unborn. "We're hoping that this rally will wipe out abortions," stated Iain Speirs, president of Christians For Life/Ottawa. By having a large turnout and by having Mother Teresa present, organizers hoped that the rally might affect "the mindset" of the Supreme Justices and even the Prime Minister. No visit was set up between Mother Teresa and the Prime Minister, although she did meet with Governor-General Jeanne Sauve. (See box on this page for Mother Teresa's keynote address).

Other speakers

Other speakers like Heather Stilwell, president of Alliance

for Life in B.C. and Jim Hughes, president of Campaign Life Coalition stressed the importance of the next federal elections.

"We have to — this year — be single issue voters," stated Stilwell. "If a candidate is not pro-life, we cannot and must not vote for him."

"If we ... fail to elect to parliament only those candidates who are for life," echoed Jim Hughes, "we will be responsible for a continuation of a holocaust."

Also on the political front was Ed Vanwoudenberg, leader of the newly established Christian Heritage Party. Vanwoudenberg, who is fully committed to the "sanctity of life", spoke of a time when Canadians would come from far and wide to meet on Parliament Hill "in support of" a government that was committed to the protection of life. He said his would be that party.

Other speakers spoke of the need to "continue the fight" for the unborn, to elect only those committed to "life" and to write their MPs. Others like Denise Wiche, Toronto representative for Christians For Life, spoke of their experiences with abortion (Wiche has had three abortions). There were lectures by specialists and doctors on when life begins as well as

prayers for Canada's unborn.

National walk for life

The National Rally For Life '88 coincided with the end of LIFELINE — The National Walk For Life. The cross-country walk, which was organized by a B.C. based anti-abortion group called, CANADIANS FOR LIFE, began June 23 in Prince Rupert, B.C. and ended on Parliament Hill the day of the rally.

The walk reportedly involved over 5,000 walkers across the nation — and over 82,000 kilometers.

What the walk represents, according to LifeLine spokesperson Genevieve Ring,

is "the first step" in bringing back our country to what it once was — a country committed to the protection of all human life.

Funeral March

In all, the National Rally For Life '88 — the largest pro-life rally ever held in Canada — lasted almost 10 hours and was followed by a 30 minute "funeral procession" through the streets of Ottawa to The Rideau Centre, a popular shopping centre in the capital.

Said Iain Speirs: "[The march] is a visible demonstration of the fact that these aborted children have a right to live — and that they deserve a decent burial and funeral too."

The march, which was held almost an hour and a half earlier than scheduled — due to rain and lightning — was highlighted by participants — about 500 in all — braving the cold and wet to march in silence in behalf of Canada's aborted children, estimated at one million since 1969. (That was the year Canada passed the abortion law — Section 251 of the Criminal Code — that was struck down by Canada's Supreme Court last January.)

The march ended on Parliament Hill and closed with a prayer and the singing of the national anthem.

John Stanhope is a freelance journalist living in Boucherville, Quebec.

If you do not want the child, I want it

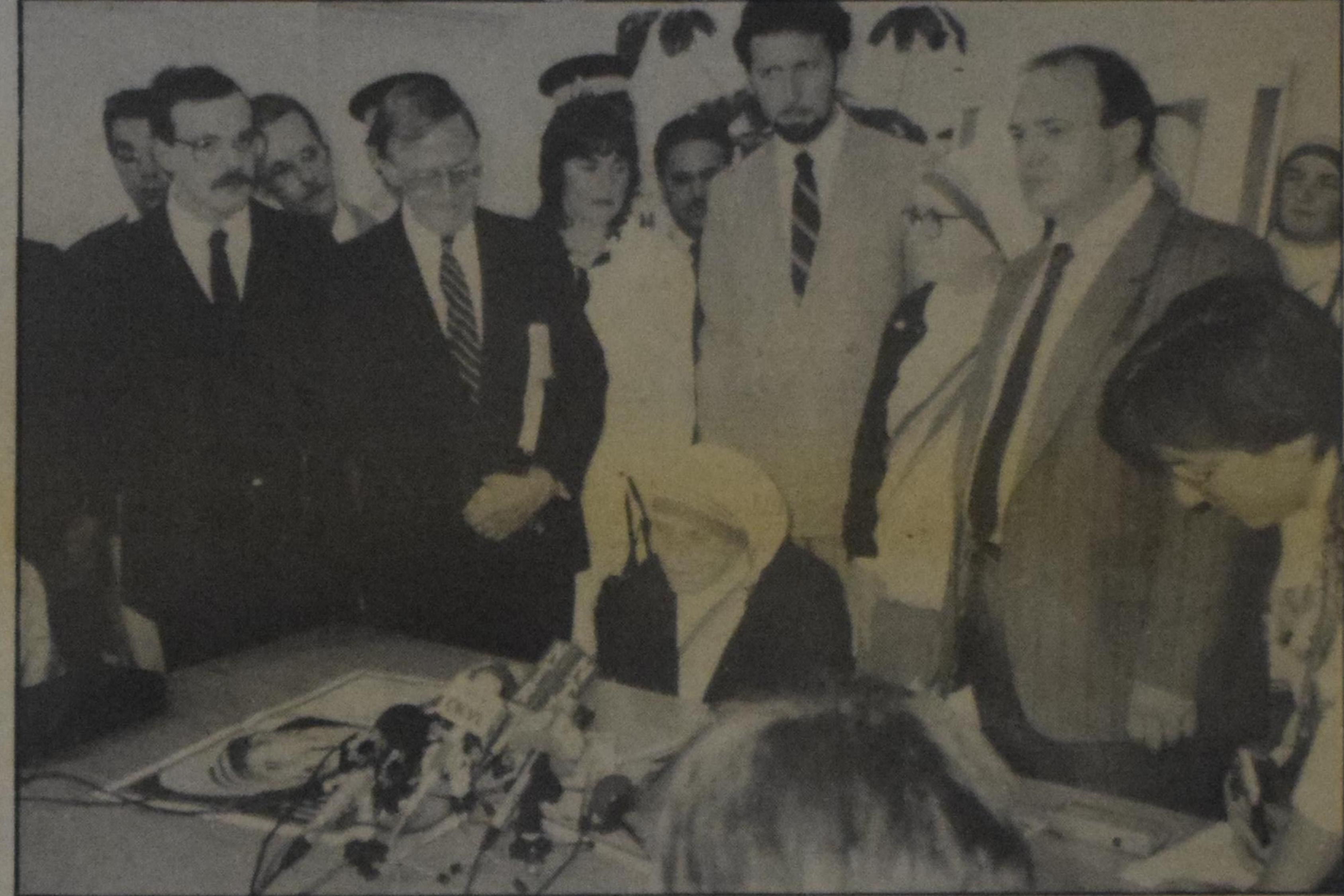


Photo: John Stanhope

Mother Teresa at pre-rally news conference

Highlights of Mother Teresa's keynote address in Ottawa

"We read in the gospel that God loved the world so much that he gave Jesus to most pure virgin Mary. And she, on receiving Jesus, went in haste to tell her cousin Elizabeth. And something very strange happened when she came into the house of Elizabeth. The little unborn child in the womb of Elizabeth leapt with joy at the presence of Jesus. Very strange that God used the unborn child to proclaim the coming of Christ."

"Every abortion kills two; the child and the conscience of the mother. She will never forget that she herself has killed her own child. I remember meeting mothers who have done the abortion and they remembered it even after ten years. And each time they see a child of 10 years, they know my child would be this year also."

"Love begins at home. How does it begin? By praying together. Family that prays together, stays together."

"Never allow a little child to feel unwanted, unloved, uncared. And if you do not want the child, I want it. Give it to me."

"We must do everything in our power, especially through prayer and resolution that in this beautiful city, we shall never allow abortion to live — for in destroying the child, we destroy the presence of God, the image of god, the most beautiful gift of God to a family, to each one of us."

"Very often the family is afraid of the little one because they are afraid to have to feed one more child, to educate one more child — and the child must die. But do not be afraid, God loves the child more than you and I because we read in the gospels that God says: Even if mother could forget her child, I will not forget you. I have carved you on the palm of my hand. You are precious to me. I love you."

"We are in our congregation fighting abortion by adoption. You will be surprised to know how much joy, how much love, how much peace those little ones have brought to a lonely family. When a difficulty comes, help that person with whatever means you have to prevent the abortion. And give the love and the protection to that little one and to the mother so that she will be able to protect her own child."

I will pray for you that through this love for the little unborn child you grow in holiness. For holiness is not the luxury of the few, it's a simple duty for each one of us. And, remember — maybe — in protecting the little unborn child, you are protecting a future vocation. Maybe, that little child will be one day a priest. Maybe, that little girl child will be a consecrated virgin, a gift of God to her family."

"So let us pray for each other that we have the courage and the joy and the love to protect the little unborn child for the glory of God and the good of the country."

"God bless you."

Christian editor in Kenya given prison sentence

NAIROBI, Kenya (EP) — An editor of a Christian leadership magazine supported by the National Council of Churches in Kenya was arrested and recently sentenced to nine months in jail.

Bedan Mbugua, editor of *Beyond*, was in trouble with authorities earlier this year after publishing articles accusing government officials of "irregularities during the nomination process leading to

national elections last March," according to a World Council of Churches news report. The magazine was banned at that time.

Mbugua was charged for failing to file annual reports on sales and accounts with government officials. The offense "was a technical oversight," said an NCC official who claimed that the offense usually only carries a fine.

Union membership fairly steady in Canada

OTTAWA (Labour Canada) — As of January 1988, union membership in Canada totalled 3,841,000, an increase of 1.6 per cent from 3,782,000 a year earlier, according to figures released in August by Labour Canada.

Union members comprised 36.6 per cent of Canada's non-agricultural paid workers, a decline from the level of 37.6 per cent in 1987.

The Canadian Labour Congress (CLC) remains the largest central labour organization, with an affiliated membership of 2.2 million, or 58.1 per cent of unionized

workers.

The 10 largest unions in Canada maintained their ranking from a year earlier. Those recording an increase in membership were: The Canadian Union of Public Employees (CUPE), the National Union of Provincial Government Employees (NUPGE), the United Food and Commercial Workers (UFCW) and the Social Affairs Federation Inc. (SAF). Membership declined in the Public Service Alliance of Canada (PSAC) between 1987 and 1988 and was unchanged in the other five largest unions.

News

New philosophy of social assistance

... continued from page 1. especially hard on rationale and public motivation for social assistance support. It developed statements about philosophy and objectives which come through in the opening "10 operating principles" that underlie the recommendations and the "fundamental objective" of social assistance which reads: *All people in Ontario are entitled to an equal assurance of life opportunities in a society that is based on fairness, shared responsibility, and personal dignity for all. The objective for social assistance therefore must be to ensure that individuals are able to make the transition from dependence to autonomy, and from exclusion on the margins of society to integration within the mainstream of community life.*

Vandezande and Carrick were especially instrumental in introducing to the report Principle 7, "Respect for Family Life: The social assistance system must support and strengthen the integrity of family life while remaining sensitive to the needs of individual family members who may be at risk," and "Principle 10, Shared Responsibility: The effectiveness of social assistance depends upon the joint action and effective co-operation of the community at large."

The Interfaith group met with Premier Peterson during the course of its deliberations, with Minister of Community and Social Services John Sweeney, and with opposition leaders Bob Rae and Andy Brandt. Its statement "God

demands Justice — Justice Demands Action" was discussed at these meetings.

Chaired by Professor Davie Pfrimmer of Waterloo Lutheran Seminary, the group, now renamed the Interfaith Social Assistance Review Coalition, is continuing to meet. It will help lobby the government to implement the massive changes the report calls for, and work to educate the churches and the general public toward a new understanding of social assistance and receptivity of persons receiving assistance. Following release of the report, the Interfaith group has publicly endorsed it and has urged the government to implement its first phase.

The 648-page SAR report is called "Transitions" because it advocates a major change of philosophy for government welfare and social assistance programs, and because it places emphasis on helping recipients make the transition from dependence and isolation to self-reliance and integration within the community. It wants to work with welfare recipients in supporting their aspirations. To bring that about it calls for each recipient of aid to work with an "opportunity planner" to link the recipient with resources needed to move toward self-reliance.

Says committee chairman George Thomson, a former Family Court judge, "For some recipients, this may mean moving from social assistance to work, for others it may mean moving from an institution to community living or simply being more involved in the life of the community." Carrick accents this by saying that the

Interfaith group speaks not of moving from dependence to independence in an individualistic sense, but from dependence to mutual dependency and community participation.

One of the major changes advocated among the report's 274 recommendations is that native people in Ontario be given control over the design and delivery of social assistance for native people. Other recommendations would supplement the incomes of the "working poor" whose wages leave them well below the poverty line, and remove financial penalties now in effect for people on welfare who take low-paying or part-time jobs, so they will be encouraged to work.

Other recommendations address the need for day care for single parents and for help

with high housing costs in the cities. Significantly, recommended supports for self-reliance go beyond money to skill training, family counselling, literacy training and child care.

Ontario's social assistance program costs around \$2.4-billion a year at present and serves 523,000 persons, of whom 41 per cent are children under 18. About 90,000 recipients are persons with disabilities and an equal number are sole-support parents, while 50,000 are employable persons temporarily unemployed. The majority of aid recipients receive help on a temporary basis for short-term needs, and the committee found that welfare fraud is not very large.

The current welfare system in Ontario was designed over 25 years ago, and this is the first

comprehensive review of it. Our society has changed greatly during that period. The current system was found to lack a clear policy framework, and lack rationale and criteria for establishing a level of benefits. It discourages people from becoming independent, there is lack of co-ordination between different programs, and over the years bureaucratic regulations have all but strangled the system.

The report took two years to prepare and cost \$3-million. The committee spent 23 days in public hearings that took them to 14 communities. It received more than 1,500 submissions, and listened closely to the testimony of poor people themselves. Its work may set the pace for similar social assistance reviews in other provinces.

Canadian archeologists uncover ancient African kingdom

Marcus Van Steen

(Canadian Scene) — The Royal Ontario Museum appears to be on its way to becoming a major centre for archeological research in North Africa.

While one team is continuing its dig at the ancient Dakhleh Oasis in Egypt's Great Western Desert, another team, headed by the assistant curator of the ROM's Egyptian Department, is unearthing a lost city further up the Nile valley. The site is one of the lost settlements of Nubia, which formed part of the Egyptian empire for several centuries B.C.

Krzysztof Grzymski, who heads the dig which is financed jointly by the ROM and the Social Sciences and Research Council of Canada, says there is a certain urgency to his work because present-day settlements in the region are destroying some of the archeological treasures.

The site is described as a

town which was covered by sand after it was abandoned. At some later date, new buildings were erected on the site and they too were covered by sand after they were abandoned. The sand preserves the buildings and their contents.

Grzymski says the buildings they will uncover first will belong to the medieval Nubia which was a Christian kingdom with links with such Mediterranean countries as Greece and Cyprus. As the dig progresses, he hopes to find some traces of Nubia when it was ruled by the Pharaohs who valued the kingdom as their major supplier of gold.

Grzymski says he hopes that the two digs now under way by the ROM will demonstrate that North Africa had developed a literate and sophisticated society at a time when much of Europe was still in the dark ages.



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Editorial

Did Ben Johnson run the wrong race?

Friday evening, Sept. 23 — Canadian hearts soared when Ben Johnson crossed the finish line at the Olympics in Seoul. "Our" Ben had brought us fame and glory in a time of 9:79 seconds. We couldn't get enough of the replays. We couldn't read enough in the papers the next day about this miraculous feat. Canadians, who had lived in the darkness of no medals for a whole week had seen a great light.

Sunday morning, a preacher expounded on the Olympic feat of Jesus Christ in the Judean desert where he three times withstood the temptations by the devil. There was no gold medal available at the time. In fact, the cross beckoned with its ultimate symbolic meaning of shame.

Change for the better

The preacher commented on the fact that the difference between Ben Johnson's feat and the one of Christ was that Canada is no better place for Canadians after Ben's victory, as East Germany is no better place after the six gold medals won by Kristin Otto. But the gospel of Matthew records that after Jesus came out of the desert he preached "Repent, for the Kingdom of heaven is near." Things are going to be different from now on.

"Jesus' spirit is the spirit of communion, not competition," said the preacher. "Jesus wants to win the hearts of people, not just their awe and imagination."

Ben's desert

The Monday following, the comparison between Jesus and Ben Johnson became even more poignant. Ben had tested positive for anabolic steroids. He was stripped of his gold medal and was banned from the games. Had Seoul too become a desert, and had

Satan gone there to tempt Ben? Or had the desert been Canada or Jamaica? It doesn't matter. Satan roams throughout the world like a lion, seeking whom he can devour.

Perhaps Ben had been reeled in years ago. There are two levels of morality at work in our society, also among athletes. The one says, "It's wrong to win by taking drugs." The other says, "Everyone does it, so it's not wrong to cheat, but it's wrong to get caught." Level one acknowledges sin; level two, only stupidity. Satan does most of his work at level one. If Ben and his trainers have for years been operating at level two, then Satan didn't need to make a special trip to Seoul, did he?

It is written

If Ben is guilty, then Satan successfully tempted him with promises of millions of dollars in sponsorship and the adulation of millions of people. He may have used the words he used against Christ, "All this I will give you, if you will bow down and worship me." Satan never keeps his promise in the end, but usually he lets people enjoy the fruits of their deceit a little longer than he did in the case of Ben.

Did Ben fail to follow Jesus' example by saying, "It is written"? The Bible is full of words that admonish against cheating and seeking first gold and silver.

Whoever cheated in Seoul, Jesus shines even more as the true champion. He alone successfully withstood the onslaught of fame and wealth in the person of Satan. In the meantime, though, we should still call Ben Johnson "our" Ben. He's a Canadian. He is part of our sports system that puts so much pressure on winning. Most of us did serve an idol on Friday night. He's one of us in all things, sin not excepted.

We all need to repent because the Kingdom of heaven is near.

BW

Public education — standing in the need of prayer

The recent decision by the Ontario Court of Appeal striking down compulsory prayers during school opening exercises takes me back to the years I taught English at a Toronto inner-city school. The assemblies were always opened with a reciting of the Lord's Prayer. More than half of the students and staff did not participate. Some students chewed gum while others looked bored. I myself did not participate either. I just could not take part in what seemed to me to be a meaningless ritual.

I remember that the Bible readings were usually from the Old Testament, so that the Jewish students would not be offended, and from the book of Proverbs, so that the Hindus and atheists would not feel out of place. No one minds a little "morality" here and there.

The reasons which the Court of Appeal brought forward are valid. Peer behaviour and classroom norms are subtle ways of discriminating against and isolating those who don't conform. Children need to feel accepted and part of the process.

It's unfortunate, though, that the majority of Canadians do not draw what to us seems a rather inevitable conclusion, namely, that this decision points to the need for a variety of school systems. That way the religious heart of people's choices in life can be preserved in education and children are not made to feel like outsiders.

In the public school the only prayer that has a prayer, so to speak, is the one by the agnostic who mumbled, "O God, if there be a God, save my soul, if I have a soul." Perhaps the time has come to

become agnostic about the public school and to question whether or not there is such a thing as one system of education for the "public."

BW

Letters

Reason for change

May I also add my voice to the letter from Mr. Vandenhazel (Sept. 9)? Evidence is growing that the three mainline political parties and their leaders are exactly the same in that they promise the electorate too much. Once they have power, nothing will materialize.

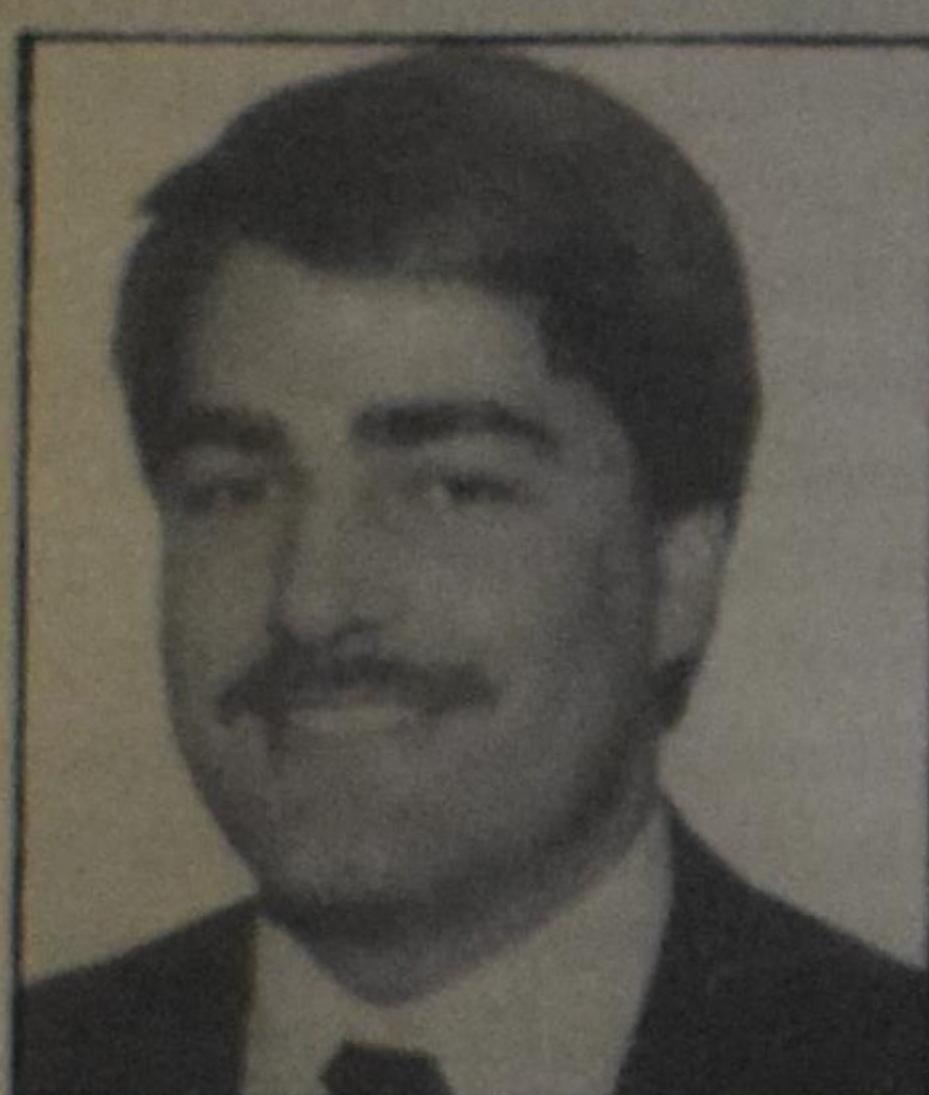
These are leaders who are afraid to take a moral stand on many issues confronting the country. Instead of

leading public opinion, they follow it. I hope that some day Canadian voters will come to their senses and support a party with principles instead of being governed by Gallup polls.

Herbert Goodhoofd, Sr.
Brampton, Ont.

For Crossword Puzzle see page 17.

FETISHES/DAVE FEDDES



The gift and the giver

Around Thanksgiving, many people claim to "feel thankful." After all, they "have a lot to be thankful for." Some "thankful" people, however, have no one to whom they are thankful. Their pleasant situation is the result of a lot of hard work and a measure of good luck. When such people "feel thankful," they really feel fortunate; they feel pleased with their situation.

It is impossible to be thankful to no one in particular. For many Canadians, Thanksgiving Day might better be called Celebration Day, a time to rejoice in their good fortunes without crediting any Person for their happy situation.

Thanksgiving, an attitude of gratitude, always involves a gift and a giver. Gratitude appreciates both the gift and the giver. For example, I may enjoy immensely a platter of barbecued ribs in a restaurant, but not be grateful to the persons who prepared and served them. After all, I paid good money for those ribs. I am not thankful to the operators of the restaurant, though I enjoy their food. They are not thankful for my money, either. They worked hard to earn that money. I am glad to eat their delicious meal, and they are glad to have my money. But neither party is truly grateful to the other. We made a fair exchange; neither received a gift for which to be grateful.

However, if my wife labours over a meal and serves mouth-watering barbecued ribs, I am grateful. I enjoy the meal, and I accept it as a gift from her. After all, she could have served a meal which required a lot less work. I did not pay her or earn the right to this special feast. This special meal is the result of a special relationship of love. I like the gift and I love the giver: that is gratitude.

Love relationship is the key

True thanksgiving is impossible unless we have a relationship of love with the God from whom all blessings flow. If we believe that we deserve what we have received, we cannot be thankful. If we resent the Person from whom we receive all things, we cannot be grateful. But if we appreciate the gifts even more because in them we experience the special love of the Giver, then we are truly thankful.

Thanksgiving begins in a relationship to God the Giver. But for some, even that does not always lead to celebration. Thanksgiving Day can be a difficult day for those who feel that they lost more than they gained in the past year. It may have been financial loss, a painful break in a relationship, or the death of a loved one. We are still committed to the Giver, but the Lord seems to have taken away more than He has given. Job probably did not feel much like feasting on turkey while sitting on the ash heap.

Thanksgiving Day is, nevertheless, always a time for gratitude. There is one supreme gift which God has given and keeps on giving. Our pre-occupation with the receiving or losing of lesser gifts must never keep us from giving thanks for that greatest gift of all. Otherwise, we are like little children who ignore an expensive gift in order to play with the wrapping paper. All God's gifts are as wrapping paper when compared to the most expensive gift of all: his only Son. "Thanks be to God for his indescribable gift!" (2 Cor. 9:15).

Dave Feddes is the pastor of Westmount Christian Reformed Church in Strathroy, Ont.



(News item: there are an estimated 1600 televangelists in the U.S.A.)

How ugly on the screen are the feet of those who bring conflicting messages, who proclaim greed, who say to the world, "Your gold reigns."

Longer Letter

Consumerism causes "Toronto phenomenon"

The Sept. 2 article on Toronto house prices is very informative, but very one-sided. Would it not have been more accurate to have the caption reversed: "Life styles change house prices"?

The article leaves the impression that it was a lot easier to buy a house in the '50s or the '60s. But many of us were satisfied with an older house with used and/or very little furniture. The many new houses now occupied by young couples and the new furniture in these houses would surely support the change in headline.

The process started in the '50s with immigration and the move of many people to the cities, where higher paying jobs were available. In the '60s and '70s we saw the move to the suburbs. First these subdivisions were close by and the houses were small compared to the ones built today. Most were bungalows of approximately 1,000 sq. ft.

As these people moved to the suburbs they wanted better services: roads, go-trains, parks, recreation complexes, thus increasing the burden on the municipality.

In the '80s a new kind of immigration started mostly from Asia and Africa, people who especially like the inner city.

Another area to consider is interest on money. If mortgage rates are much higher, so are rates on savings. We have many more mortgage lenders — new ways of mortgaging property. Many are able to buy with a lower downpayment on account of prices of housing rising so fast.

No mention is made in the article of the many, mostly older people, who sell their house in Toronto for the prices mentioned. They move out away from the city, buy for about half the price and have some extra money to enjoy their retirement.

Mr. Baarda is quite correct when he

mentions supply and demand. We hope that when Mr. Baarda mentions the good municipal services in Toronto, he does not compare them with the services in other Ontario cities. We would suggest that they are of a comparable nature.

I have some difficulty with the sentence that says that house prices are as much determined by financiers who want to make money as by what people can afford within the bounds of a responsible way to live. It seems to me that the blame first of all should be directed to ourselves. And mainly to ourselves.

We are not satisfied with just accommodation, say an older house or a small bungalow. We are not content with only one bathroom — we need three. We need a garage for two or more cars. The list can go on.

The demands that we are making on our governments at all three levels are endless. May I mention rent controls and land transfer taxes?

Mr. Baarda is most likely a member of the Toronto Real Estate Board. I have no qualms with a five- or six-per cent commission rate on selling a property. I know that times can change. But somehow I have trouble with this rate if the house is sold the same day it was listed. I have trouble with many incompetent salespeople collecting \$5,000 and a lawyer only making \$500.

The last line of the article says: "Some cities may experience the Toronto effect in the next few years." I would suggest that the writer of the article knows better than to suggest that rising house prices is a Toronto phenomena. More in-depth research and exposing the different aspects of this and other subjects would be welcomed by C.C. readers and do justice to their expectations.

Gerald Schroor,
Oshawa, Ont.

Do Ontarians have what it takes?

Transitions, the Report of the Social Assistance Review Committee prepared for the Ontario Government's Ministry and Community Services, is in several major respects a historic contribution that should help pave the way for an urgently needed breakthrough in social policy and thought.

Ontario must now develop legislation, policies and programs that will constitute a genuine break with the welfare-dependency mentality that has for too long trapped far too many people in poverty.

Everyone knows that material poverty is still widespread and that little has been done to eradicate "the causes of poverty." *Transitions* confirms that in Ontario alone nearly one million people live in poverty and that the gap between the rich and the poor continues to widen.

As the Thomson Committee recommended, the fundamental objective that should guide reforms both within and outside social assistance must be that "All people in

Ontario are entitled to an equal assurance of life opportunities in a society that is based on fairness, shared responsibility, and personal dignity for all."

The Ontario Government must make the fight against material poverty a top priority, with the aim of achieving socio-economic justice for the poor by 1990. *Transitions* shows how it can be done. All the Liberals have to do is to act justly and immediately.

Will they have the courage and the will to do so? And will we citizens be prepared to accept our own social responsibility and share in the challenge presented by the Thomson report?

Gerald Vandezande,
Public Affairs Director
Citizens for Public Justice
Toronto, Ont.

Church

Marian Van Til, page editor

House churches and church growth

Jan-Chris Pennekamp

Should we encourage house churches in cities today? Various answers have been given to this question. In this article the writer gives a perspective from the Netherlands that may be helpful for many cities in the Southern World as well.

Speaking from a Dutch context, house churches are a relatively common phenomenon. Their existence may not be as visible or as well-advertised as that of the established churches. Yet it is estimated that in the Hague alone — population c. 550,000 — house churches number up to about 150.

Many times, these small communities provide the fellowship that people fail to find in traditional churches. Although house churches may be characterized by vibrant faith and commitment, there may also be some drawbacks.

Chances for derailment of a house church are numerous because of poor or unstructured leadership, faulty doctrines and interpersonal relationship problems.

Advantages of house churches and home cell groups are clear as well. Since meetings are held in a member's home, and led by lay ministers, the church's financial burdens are light. House church meetings may have an informal character. Thus, the threshold for new members is low.

Due to intensive interaction with other Christians and due to an emphasis on biblical

teaching a "greenhouse effect" may occur, causing young members to grow rapidly. Yet house churches may also split or fall apart. This is hard, especially on young Christians left in the lurch.

An example would be the student house church of which I was a part during my university years. It had developed out of an InterVarsity Fellowship student society. By meeting in student housing we easily established rapport with students. Counselling and extensive evangelical Bible studies were a part of our "program," whereas fellowship flourished spontaneously. The membership averaged 20 people for a number of years. Its core group consisted of about 10 people, the rest were more or less transient. The result was that, in a period of four years, we must have ministered to over 200 people.

At official happenings, such as baptismal services, or Christmas celebrations, we drew crowds of up to 70 people belonging to the families and acquaintances of the members. Baptismal services were always in demand. Due to the transient aspect of the group we would baptize up to 15 people a year — a high average by Dutch standards.

Such occasions provided excellent opportunities for formal and informal evangelism, even though evangelism was not our mainstay. Yet, a number of people were saved through friendship evangelism. On looking back I can see that we reached people for Christ who would never have felt at ease in a traditional church. After having stayed in our fellowship for a while, however, they did.

The principle of house church fellowships, to me,

seems germane to the concept of church growth. In a small fellowship it is likely that leaders will be raised up soon. Among the 20 members in our fellowship there were five men who became involved in teaching and preaching. Thus, the emphasis in teaching would differ accordingly, which was generally felt to be wholesome.

At times it also caused problems, especially when someone would speak out of wrong motives and others felt that correction was necessary. This is why I appreciate Timothy Monsma's notion of "a confederation of house churches." (Timothy Monsma, "Guidelines for the stages of Church Planting," in *Cities: Missions' New Frontier*, T. Monsma and R. Greenway. Grand Rapids: Baker, forthcoming in 1989.) Not only could a confederation provide training for leaders and teachers, as he suggests, it could also serve as a referee in cases where disciplinary action would be required.

It is clear that scripture allows for a church structure in which the local church meets in a general assembly and that, at other times, Christians may meet in house fellowships. The Jerusalem church met in the temple and in the homes of people (Acts 2:46, 5:12). Hence, in our days there could be various house meetings to serve different needs and a main assembly where all Evangelical (house) churches in one city, or where all home cell groups of a church, meet. It would strongly emphasize Christian unity.

House groups could be set up for people of various ethnic minorities or for groups of Christians with special needs. It could be beneficial for evangelism. Some churches have outreach Bible studies where interested non-

Christians are taught according to an evangelistic approach. Other churches have a foundational study group where young believers receive their first instruction in the faith. In general, house groups may give opportunity for good pastoral care, the development of lay ministries, and intimate fellowship among Christians.

In order to secure long term planning, continuity, oversight and stability, a main church divided into subgroups seems to be the preferred church model. Monsma concludes that "within certain limits, there was considerable flexibility in the organization of the New Testament church". Clearly, the church has to be flexible to minister effectively to the needs of city people in different cultural settings. This flexibility existed in New Testament times and should be strived for today as well.

From City Watch: A Research Bulletin of the Institute of Global Urban Studies, Oct. 1988.

Exposition in Korea on Kuyper

SEOUL (REC) — In October an exposition on Abraham Kuyper will be mounted by the Institute for Calvinistic Studies. The Institute was founded three years ago by Dr. S.K. Chung. It mounted a similar exhibition last year on John Calvin. Dr. Chung noted in his reason for the exhibition that, although Korea had strong presbyterian and reformed traditions, little was yet known of Kuyper.

New president for Westminster West

ESCONDIDO, Calif (REC) — Robert G. Den Dulk has been named as the new president of Westminster Seminary in California. He has been with the seminary since it became independent from Westminster in Philadelphia in 1982. Den Dulk replaces Robert Strimple, the first president, who resigned in order to teach full time.

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Jim Bakker 'can't recall' PTL's financial dealings

COLUMBIA, S.C. (EP) — "I don't know." "I can't remember." "I can't recall." Does this sound like a scene from the Iran-Contra hearings? It's not. These are phrases that came repeatedly from the mouth of fallen TV evangelist Jim Bakker, as he testified in U.S. Bankruptcy Court in response to a \$52-million lawsuit the PTL ministry has filed against him, his wife Tammy Faye, and former aide David Taggart. Bakker refused to confirm

figures showing that he received more than \$4.3-million in salary, bonuses and other benefits from 1983 to March of 1987. The PTL board approved any salary and benefits Bakker received, he claimed. But when the PTL founder spent 20 minutes searching the minutes of board meetings and was unable to produce anything that demonstrated that the board knew and approved of his level of compensation, Bakker suggested that

"hostile" parties who took over PTL after he resigned in a sex scandal may have destroyed records that would help him prove his case.

An \$1,800 glass container, meant to showcase the shoes Bakker wore while breaking ground for the never-built Crystal Palace cathedral, appeared at the trial as a showpiece of extravagant spending with ministry funds. Bakker denied knowledge of the expensive shoebox, saying, "The first time I saw it was

today as I was coming up in the elevator. I presume those are my shoes."

Shown charts detailing the millions of dollars he allegedly received in salary and bonuses during his final years at PTL, Bakker professed ignorance. "I don't understand some of these charts," he said. "They don't make sense to me. I'm shocked at some of the figures."

In other testimony during the trial, certified public accountant William Grooms

presented a study prepared at the request of PTL lawyers that examined what level of compensation would have been appropriate for Bakker. Using salary guidelines at other non-profit organizations, and comparisons with other high-profile television evangelists, Grooms estimated that a reasonable annual salary for Jim Bakker would have been \$90,000 to \$120,000.

A Thanksgiving Story

Last year a wealthy man and his wife invited a number of friends to an unusual dinner. As the guests entered the dining room, they noticed a movie screen at one end of the spacious room and a projector at the other.

Before the oysters were served, the lights were dimmed. There on the screen the guests saw men toiling in the sea and among the rocks in the cold mist, dredging for the oysters they were about to eat.

When the vegetables came, the guests saw families of migrant workers, including many small children, working in the fields to fill the crates of tomatoes, cucumbers, and beans for market.

The fresh rolls and breads

were brought out, and the guests watched the screen as wheat fields were plowed and harrowed and sown and reaped. They saw the threshing and grinding and baking — all the labour required before the bread could come to their table.

As the servants brought out the tender meat, the guests saw the hard life of workers on the plains and in the stockyards and railways, herding cattle and bringing them to the slaughterhouse.

When they had finished the meal, the guests knew as never before the tremendous work and time that had gone into the meal they had eaten. Before they rose from the table, however, the host showed these words on the screen, with a

picture of Jesus Christ extending his hands in blessing: *The eyes of all look to you, and you give them their food at the proper time. You open your hand and satisfy the desires of every living thing.*

The host bowed his head in prayer. "Thank you, Lord, that all things were made by you. There is nothing in heaven or on earth that has not been made by you; you uphold everything by your power. Help us to remember these things as each day we eat food prepared by others and provided by you. Amen."

From Quality Life, CRC Home Missions



Joy at conference in South Africa

BELHAR (REC) — A huge mission conference for members of the Dutch Reformed family of churches took place in South Africa July 12-15, 1988. About 1200 people from the four DRC denominations participated. It was organized by the General Mission Committee of the DRC, with the collaboration of the Dutch Reformed Church in Africa, the Dutch Reformed Mission Church, and the Reformed Church in Africa. Meeting at the University of

Pretoria, the participants ate together, prayed together, and confessed to one another.

The conferees drafted a message to their churches, encouraging them to pursue evangelism wherever they found themselves, and also to pursue unity. Church unity must be sought within the DRC family as well as with others outside the family. In the message, they called for the churches to work together toward a "biblically acceptable form of structural unity."

Cinema Summaries will return next week.

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Award of the 1989-90 Centennial Missions Scholarship

The Centennial Missions Scholarship Committee is now considering applications for the 1989-90 academic year. The amount of the stipend is \$8,500 and the award will be made in January 1989. Applicants for this scholarship ordinarily shall be seniors at Calvin Seminary or graduates of Calvin Seminary within 10 years of their graduation.

The scholarship will be granted on the basis of the following considerations:

1. The proposed plan of study and its significance for the work of missions.
2. Academic record.
3. Character, personality, doctrinal soundness, maturity, promise of growth and general record of achievement.

The deadline for applications is January 1, 1989.

Applications may be secured by writing to:

Rev. W. Van Tol, Secretary

Centennial Missions Scholarship Committee

2850 Kalamazoo Ave. S.E., Grand Rapids, Michigan 49560-0200

Consumers

Before you have your house painted ...

Danielle Walker

When it comes time to paint the outside of their house, many people ask themselves 'why not go for the lowest price? It's not really a big job ...' Unfortunately, unprofessional painters have left homeowners with a long history of sloppy work and more expensive pros are often called in to repair or re-do amateurish work.

"Trust thy neighbour," says Marilyn Gurevsky, a consumer advisor with the Ontario Ministry of Consumer and Commercial Relations. She recommends obtaining a short list of painters by talking to satisfied neighbours or colleagues. The key is to take time to check references. "Unless you make that call, you may never hear that company X took three weeks to repaint the roof, taking time to re-paint most of the grass and sidewalk too."

Many reputable firms guarantee their work, and will not demand payment until the home owner is fully satisfied. As well, the majority of painting companies offer free estimates.

If you do collect two or three estimates, Gurevsky says, be wary of accepting a bid which is much lower than the other two — it may be that particular

bidding didn't know how to price a job. Once the painters find they guessed wrong, they may use less paint, use cheaper paint, or skip crucial steps such as sanding between coats in order to recoup their profit margin.

Labour and paint

Obviously, the chief determinants of final cost are the cost of labour and the price of paint. Hiring \$22-an-hour professional painters or students earning \$6 an hour is not necessarily a high quality vs. low-quality decision. Again, not all firms live up to their promises, no matter who is doing the painting. A well-recommended company relying on summer students for labour may be suitable to your needs, and fit your budget.

However many such firms are here one summer, gone the next. The onus is partly on the consumer to choose an experienced outfit. Most of the established student enterprises offer a two-year guarantee. And the majority charge by the job, rather than by the hour. Should you find a business you like which does charge by the hour, get a firm estimate in writing, and question previous customers closely.

In terms of companies charging hourly rates, the going cost in metropolitan areas is around \$400 for 20 hours of painting. Additional charges such as set fees for windows should be spelled out in the contract.

Paint is the second major price factor. Exterior paint retails for \$10 to \$35 a litre. "Budget as much as you can for paint," Gurevsky advises, "and always discuss the colour, quality and amount of paint in advance, unless you're prepared to live by the painter's decisions."

Gurevsky also recommends deciding on colours at the estimate stage, in order to prevent surprises of the, "Well, white paint over brown will cost you double because of extra paint, sanding, etc." variety. Professional painters also advise homeowners to keep track of the paint numbers they choose, to allow for easy paint matching.

Other considerations

If the question is when to paint, the rule is never if the temperature falls below 10°C. The hottest summer days are also out. The paint will dry too fast, and the pigments will not set properly.

"Be suspicious if you are offered an unconditional



guarantee. Reputable firms spell out specific exceptions in their contracts," cautions Gurevsky. Painters cannot guarantee work done on galvanized metal, as the zinc coating applied to protect eavestroughs often causes peeling because of the natural zinc soap which is formed.

And, since horizontal surfaces hold moisture, which in turn causes peeling, decks and stairs are among the first to peel, in addition to sustaining obvious wear and tear. For that reason, decks, stairs, window sills and other horizontal or heavy-wear surfaces are usually left out of a painter's guarantee.

Final tips

On average, a paint job lasts two to five years depending on the condition of the surfaces being covered. Humidity is by far the greatest enemy of paint: "80 per cent of peeling is caused by moisture," Gurevsky says. And latex used over oil-based paint is certain

to peel, hence it's important to learn which kind of paint was last used.

Painters caution new homeowners that many new subdivision homes are built from less resistant woods than century homes, and that often the wood is still humid, which leads to peeling. And they warn that unscrupulous builders sometimes apply a tinted primer coat to a new home and consider it "painted". Yet unless that primer coat is covered by paint within two years, the wood could be seriously damaged.

Gurevsky has a final tip for those who want to build good relations with their painter. "Examine your home before painting. You may find paint smears or paint on windows — leftovers from a previous paint job, but unnoticed until the new painter arrives and takes the blame."

Danielle Walker is Communications Officer for the Ontario Ministry of Consumer and Commercial Relations.

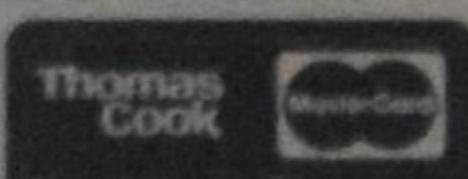
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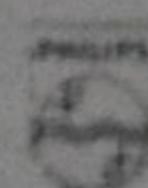
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What you should know about rear-end collisions

(CANADIAN SCENE) — Have you ever had to brake suddenly and found that the last few metres to the vehicle ahead of you arrived awfully quickly?

Many vehicles have crashed heavily into the vehicle ahead of them, even on dry days, or when travelling on highways where you can see far into the distance. What causes these "rear-enders" and chain reaction accidents to occur?

The answer lies in a physical law which states: If vehicle speed is doubled, braking time to reach a full stop is also doubled, but the stopping distance is quadrupled.

One effect of this law is called "residual speed". If you are travelling at a speed of 120 km/h and are forced to brake to a complete stop, you will require 126 metres to stop (with good brakes, tires and road conditions). A car ahead of you travelling at 100 km/h will require 92 metres to stop. If you both started braking at the

same point on the road, you will hit that vehicle while still at a speed of 72 km/h, despite an initial speed difference of only 20 km/h.

This illustrates the importance of maintaining a sufficient stopping distance between your vehicle and the one ahead of you.

An increase in speed from 100 km/h to 120 km/h would require a 44 per cent increase in distance to the next vehicle. Because so few drivers follow this practice, we run into each other when forced to stop suddenly.

What is the result of this? The faster you drive, the greater the following distance to the vehicle ahead must be, and the quicker you must react to any situation to avoid those chain reaction pile-ups and rear-enders.

Remember, not only does speed affect stopping distance and safety, it also increases fuel consumption.

Feature

Haiti: A bleeding people clinging to naked mountains (1)

Colourful first impressions

Wybe Bylsma

Barren mountains drifted by as our Eastern Airlines jet prepared for landing at Port-au-Prince. No forests covered the Haitian landscape below. Instead, erosion scratchmarks ended at the sea, where the valuable topsoil had been deposited. What a contrast to the lushly forested land that Columbus described in 1492 as "the most beautiful in the world!"



Photo: Wybe Bylsma

Thatched house with verandah.

As soon as we disembarked, we entered a different world. In front of the modest terminal building a little band of black musicians played a lively Caribbean welcome beat. All the customs official had the same dark skin. Black porters jostled us for our luggage, at times taking it from our hands to the street outside, where some tried asking a higher-than-normal fee. Standing on the crowded sidewalk, we felt a small minority in a sea of black people.

The cheerfully coloured taptaps, Haiti's common form of public transportation, were honking all around us. They looked like "a circus carousel on wheels." Painted in a cacophony of blazing reds, greens, yellows, and blues, each of these bright jalopies was decked out with its own name, such as TOUJOURS JE SUIVRAI JESUS (I will always follow Jesus), DIEU LE SAIT (God knows it), DON DE DIEU (Gift of God), GRACE A DIEU (Thanks to God), VIERGE MARIE (Virgin Mary), MERCI BON DIEU (Thanks good God), LA RETOUR DE JESUS (The return of Jesus), and many more. At the back of these taptaps you could read ROMAINS 13:13, PSAULME 123, or some other biblical texts.

Although it was heart-warming to see scriptural references so unashamedly displayed in public, I wondered to what extent this seeming integration of Christian thought and everyday living was genuine. (A few days later we had a ride in one of these uniquely Haitian vehicles. Crawling into the back of this springless "stationwagon,"

you soon found yourself squeezed together with a dozen or more fellow passengers. Some might clamber aboard with a rooster or piglet to or from market.)

Fortunately, in this new environment we were warmly welcomed by Art and Suetta Clawson, an American missionary couple doing development work in Haiti for the Church of God. These generous people had a sturdy 4-wheel drive vehicle and a pick-up truck available to transport the nine in our group to the International Mission Outreach, where we would be lodging.

Volunteer project

As we twisted and turned through the narrow streets of Haiti's capital city, I realized that my dream had finally become reality. For more than a year I had tried to arrange for some of our young people a volunteer service project that

would expose them to a different culture and give them a more global scope of Christian service. And here we were in Haiti for the next two weeks: Mark De Jong, David Bylsma, Brian Lascelles, and myself from Cobourg, a brother-in-law from Brockville, joined by Peter Hoekstra, Bill Zandstra, Joe De Weerd, and Ed Hofland from the Burlington area. We came to build two of the four large structures donated by the Butler Manufacturing Company: one to be used as a church, the other as a vocational training centre.

Comparing Canadian and our present Haitian environment was difficult. How, for instance, could we describe the Port-au-Prince road conditions to the folks at home? How could we recreate in their minds the wobbly dusty gravel roads twisting up and down hillsides with potholes and bumps that you might find in some of the rugged Canadian backwoods areas? At one point the hole in the road was so large that a truck would have disappeared in it. Another time we could just barely drive around one such hole. And these were city streets!

How could we describe the peculiar smells of bits of fish or chicken fried that street vendors prepared on charcoal-heated braziers and sold here, there, and everywhere in shady spots along the roadside? Would it sound believable that big trucks were sometimes left for several days in busy traffic lanes or even blocking street entrances until they could be repaired on the spot when parts were obtained?

Zoning bylaws?

We arrived at a very comfortable Mission compound. Usually the larger houses in Port-au-Prince have a protective wall built around them to keep out intruders. At



Photo: Wybe Bylsma
Young men idling away time by playing dominoes. Fellow at right is scorekeeper. Haitians are avid domino-players.

the International Mission this was also the case. To the right of the entrance we noticed the foundations for one of the buildings that we would be constructing. (John Bierman and Lloyd Willows from the Athens, Ontario, area had come a few months earlier to prepare the foundation phase.) Beyond this area were the offices, kitchen, sleeping, and tool storage facilities.

From the rooftop of our quarters we could overlook a large section of Port-au-Prince, Haiti's capital, where about a quarter of Haiti's population is trying to find a place to live or squat. Next to us were a jumble of poor huts, modest dwellings, and middle-class houses, interspersed with small corn plots and here and there a mango or coconut tree. As a real estate salesperson, I wondered how much city planning had been done and

what sort of zoning bylaws had been developed.

During the night and very early the next morning we awoke to the endless crowing of roosters, the yelping or barking of dogs, or the oinking of a neighbour's pig. It didn't surprise us to learn later that cock fighting is a very popular pastime in Haiti. Just about everyone seems to own a rooster. Even here in the city you often notice a man walking down the road with one or more roosters tucked under his arm. The roosters, the goats, the pigs, the cornpatches, all give certain districts of Port-au-Prince a very rural flavour.

(Continued next week ...)

Wybe Bylsma is a former teacher, social worker, now real estate agent, living in Cobourg, Ont.

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Features

Understanding shortwave radio

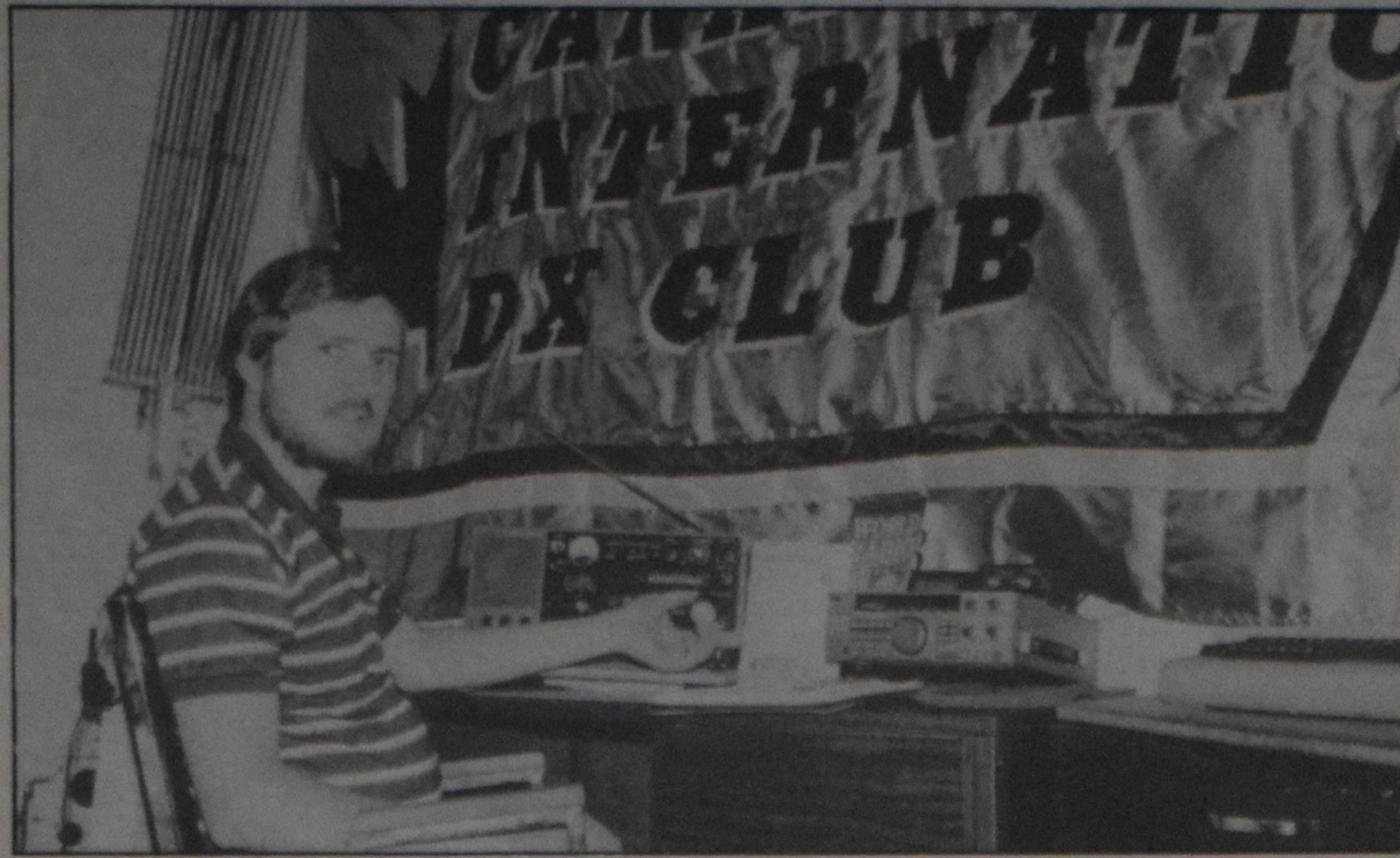


Photo: courtesy Sheldon Harvey

Author at listening post in Lisbonne, showing various receivers

Sheldon Harvey

Most of us are familiar with the regular AM and FM radio services in our cities and towns, but most are not aware that AM and FM are just a small segment of the overall radio spectrum. The range of AM or medium wave is 535 kiloHertz to 1,605 kiloHertz. The FM band covers 88,000 to 108,000 KiloHertz. As you can see, a wide gap exists between the AM and FM ranges. Shortwave radio occupies the 3,000 to 30,000 kiloHertz range, and is 10 times greater than the range used by AM stations.

Specific segments have been allocated for international broadcast use known as meter bands. The following table will give you the frequency ranges of these bands. Checking within these bands, you will find the majority of the stations broadcasting on shortwave.

90 metres - 3200 to 3400 kHz
75 metres - 3900 to 4000 kHz
60 metres - 4750 to 5100 kHz
49 metres - 5900 to 6250 kHz
41 metres - 7100 to 7500 kHz
31 metres - 9400 to 10000 kHz
25 metres - 11600 to 12100 kHz
22 metres - 13600 to 13900 kHz
19 metres - 15100 to 15600 kHz
16 metres - 17600 to 17900 kHz
13 metres - 21450 to 21850 kHz
11 metres - 25600 to 26100 kHz

Other types of stations inhabit the balance of the shortwave spectrum. Exploring the frequencies between these bands will uncover stations classified as "utilities," such as aeronautical, maritime, fixed point to point, military, coast guard, government and public service stations.

Each type of radio signal has its own characteristics with respect to how they travel as well as how far they travel. Shortwave signals are transmitted skyward where they bounce off a layer of the atmosphere called the ionosphere. This layer is bombarded by ultraviolet rays and other forms of radiation from the surface of the Sun.

The ionosphere acts like a mirror, reflecting radio signals back to earth at varying distances. The signals, upon hitting the earth's surface, can be reflected back to the ionosphere, once again to be bounced down to earth at a more distant location. It is for this reason that we are able to hear stations from faraway countries.

There are four layers within the ionosphere. Radio signals may be absorbed at times by the lower layers and not reflected back to earth but more often the signals make it through to the higher layers where they are reflected.

Influential factors

A strange occurrence takes place at nightfall, when the two lower layers disappear and leave only the highly reflective upper layers to redirect signals. This nightly disappearance of the lower layers sets the listeners' guidelines for monitoring at different times of the day. As higher shortwave frequencies are less affected by the lower layers of the ionosphere, high frequencies are used primarily during daylight hours. Shortwave stations will generally move to lower band frequencies during the evening hours.

You should look for stations in the 11 megaHertz range and upward during daylight and from the 9 megaHertz range downward after nightfall. There are some exceptions to this rule, but when starting out in the hobby, you will find this a good rule of thumb to follow.

Unlike AM reception, shortwave signals are not necessarily best at night. Stations can be found at all hours of the day, but note that shortwave stations use many different frequencies throughout the day and will not be found on the same frequency for extended periods of time.

Radio waves are greatly affected by activities on the

surface of the sun. Sunspots, solar flares and geomagnetic storms on the sun emit various types of radiation into the ionosphere layers of our atmosphere, dramatically affecting the propagation of radio signals, both positively and negatively. Studies indicate that the sun goes through an 11-year solar cycle. During the peak of this cycle, usually three to four years from the start, sunspot numbers are high and shortwave radio reception is at its best. We have just completed an 11-year cycle, with the last peak having occurred in 1980 and 1981. The next few years will see continuing improvement in reception conditions as the sunspot numbers increase.

During severe geomagnetic storms on the sun's surface, radio reception is often obliterated. The effects of these storms are generally short lived and very severe storms are fortunately few and far between. Should you turn your shortwave receiver on and find few, if any, good signals on the bands, chances are that a geomagnetic storm is in progress.

Many radio hobbyists actively study propagation and the effects of solar activity on radio reception. It is a complex study and best left to experts.

Two recommended books available on the subject are: *The Shortwave Propagation Handbook* by Jacob and Cohen, CQ Publishing; and *Propagation for the Shortwave Listener* by Ike Kerschner, Tiare Publications.

Propagation reports are given over standard time signal station WWV, Fort Collins, Colorado at 18 minutes past each hour. WWV can be found on 5,000, 10,000, 15,000 and 20,000 kiloHertz on the shortwave bands. A propagation report and forecast in print form is also available from Energy, Mines & Resources Canada, free of charge.

What to buy?

There are hundreds of hours of shortwave programming available to you, but how do you go about receiving them? No special licence is required to operate shortwave equipment and you need not be technically inclined. Radios classified as multiband receivers generally cover the key portions of the shortwave spectrum. Many older, console-type radios from the 1940s and 1950s, such as Telefunken, Nordmende, Grundig, RCA and Grimes, usually had AM, shortwave and longwave reception capabilities. Recent years have seen the gradual return of radios covering shortwave.

Many very reasonably priced multiband portables by manufacturers such as Sony, Panasonic, Philips, Grundig, Sangean and Emerson have been appearing in retail outlets. Most fall in the \$100 to \$500 price range. Digital frequency readout, together with key-pad tuning, are two of the most important developments in radio technology in the last 10 years. These features make the tuning of frequencies as easy as pushing buttons. These modern features are usually present on the more expensive models within this price range, but there are some quality receivers in the lower end of the scale without these features.

A wise beginner's choice is a

less expensive receiver rather than purchasing the top of the line. A receiver giving normal AM/FM coverage together with shortwave coverage is recommended. Should you find that shortwave monitoring is not for you, you will still have a quality AM/FM radio for future use. More serious ventures into the hobby will lead you into the "communications receiver" market with equipment by specialized manufacturers such as Icom, Yaesu, Kenwood and NRD-Japan Radio.

High calibre equipment will cost between \$750 and \$2,000. Unlike most portables with built-in antennas, this highly sensitive equipment will require the use of external antennas to obtain optimum performance. Keeping this in mind, the most expensive will not necessarily be the best for your needs. It is most important to analyse your listening requirements together with your listening conditions.

Consult someone

Presently, a limited number of retailers for shortwave equipment exists. Stereo equipment or electronics stores are your best bets commercially. Some department stores are carrying some portable receivers in the Sony and Emerson lines. More sophisticated equipment is most often found through specialized catalogue mail-order outlets or through ham radio dealers.

In many retail outlets, the sales staff is not familiar with the equipment they carry. Therefore, it is recommended that prior to making a purchase, you consult someone familiar with the equipment and the hobby, who can help to evaluate your requirements and assist you on choosing equipment at a fair price. Also do not rule out the possibility of restoring old equipment or purchasing used equipment.

Antenna info

A good antenna is probably Continued on facing page ...

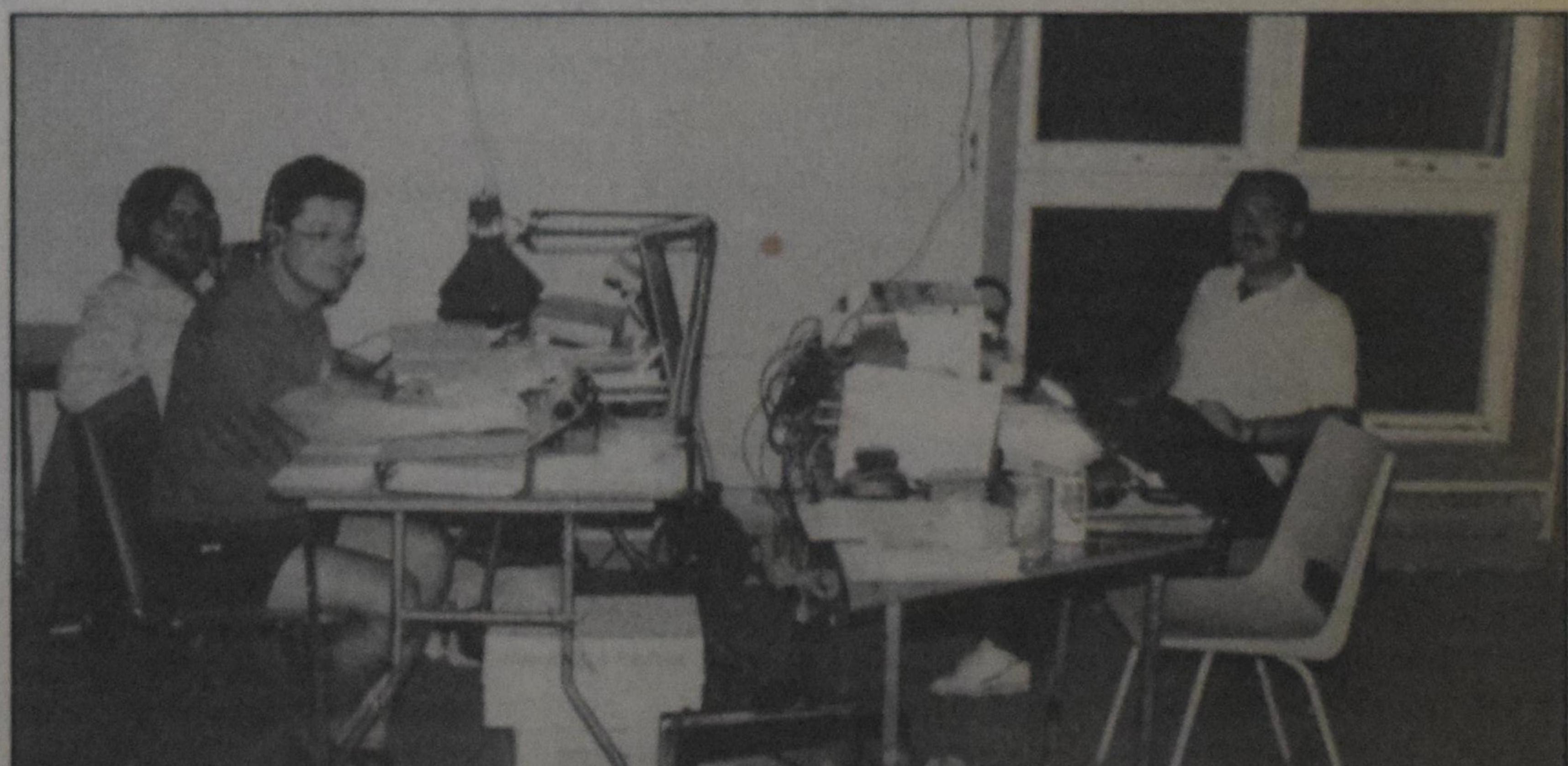


Photo: courtesy Sheldon Harvey

Fellow radio monitors at weekend get-together in Longford Mills, north of Barrie, Ont.

A growing need for child care



Photo: Call them Canadians, National Film Board of Canada

Doro Bakker

Most of us tend to agree, as do many experts, that it is in the best interests of a child for one parent to be home and care for him or her. Studies prove the need for young children to relate closely with a single adult in order to develop into an emotionally stable person with a clear, strong sense of identity and self-worth.

The traditional family concept (two parents, with one working and one remaining

home to care for the children) is still largely held to be the standard which we hold to be the most ideal. Parents are responsible for the Christian nurturing of their children. Maintaining a good, stable family life is important for the well-being of children and society as a whole.

Yet reality shows us that more than half (59 per cent according to the Abella Commission in 1984) of

Canadian mothers with children under 16 years of age are out in the work force. According to the findings of Canada's Federal Task Force on Child Care, nearly 2 million Canadian children aged 12 and under are in need of day care because they have parents who work or study outside the home.

A necessity
What we may hold to be the

... continued from facing page.
more important than the receiver itself. As mentioned, many portables have built-in antennas and work best with these internal devices. With more sophisticated equipment, the need for a good external antenna will become a necessity. Some of the best and most economical antennas are those made at home.

The least complicated and probably the best all-purpose antenna is the random or longwire antenna. This is simply a thin, plastic coated, solid copper wire of at least 20 feet, suspended horizontally between two posts or between trees with plastic or ceramic insulators at each end.

A lead-in wire is attached to this wire near the end closest to the receiver. The lead-in can be made from the same type of wire. The lead-in is then attached to the receiver's antenna terminal. There is no maximum length to this antenna. In fact, the longer, the better. Be sure to keep the antenna away from nearby power lines or from metal or aluminum structures.

There are numerous other types of antennas available for different purposes. *The Shortwave Listener's Antenna Handbook* by Robert J. Traister, Tab Books Inc., as well as an antenna handbook from Radio Canada International are

recommended reading on the subject.

Other books on international radio monitoring include *The World Radio TV Handbook*, Billboard Publications, a country-by-country listing of radio and television stations worldwide complete with frequencies, schedules and addresses; and *Radio Database International's Passport to World Band Radio*, International Broadcasting Services, Ltd., a guide by frequency and time, in a graph format, of the world's international broadcasters, together with a buyer's guide to shortwave radios.

All books mentioned in this

most desirable or ideal is laudable but not always possible. Mothers do work outside the home for reasons with which we may or may not agree, and single parents do need to leave their children in order to support their families. Undoubtedly, there is a growing need for quality child care.

As most working parents know, however, there is an acute shortage of care available for their children. We cannot expect this problem to disappear by not dealing with the issue. Providing good child care should not be seen as a threat to the structure and quality of family life, nor should it be seen as something that allows parents to relinquish their parental responsibilities. Instead, child care should be supportive to those parents who cannot remain home with their children. It is the children who suffer when proper care is not available.

Of the 2 million Canadian children in need of care, only 8.8 per cent of them are in licensed child-care spaces. Given the importance of the highly formative infancy and pre-school years, and the fact that so many children are cared for outside of the home, the issue of adequate child care is a serious one — one that the Christian community, too, should address.

We need only to hear of some of the complicated and sometimes desperate arrangements many working families face to realize the strain under which this places them. All too often, children are left where they receive little stimulation and attention, or in shamefully overcrowded conditions where individual attention is hardly possible.

It used to be that parents relied primarily on members of their extended families or on a trusted neighbour to help care for their children. But with

greater distances separating families, and many more neighbours also at work, there are fewer and fewer of these places available.

What we can do

How can we, as a Christian community, help? The business sector may consider many of the innovations aimed at helping their workers with young children. Flexible work hours, job sharing, and on site child care are some ways that would allow parents to spend more time with their children.

Christian groups, especially in urban centres, could discuss the possibilities of setting up Christian child care centres. With the decrease in school enrolments, school buildings or churches are sites to consider for such endeavours.

Churches must be aware of the needs of their members, especially those who are single parents and have no choice but to work. Perhaps they could direct these people to families who do provide child care, or at least have a list of back-up homes willing to provide occasional child care in the case of sickness or other emergencies.

The need for good quality child care is acute. Whether or not we are in agreement with children being cared for outside the home, child care is a necessity for many families. Let us not be judgmental but supportive where we can be, always keeping in mind the best interests of all our children.

Doro Bakker is a former teacher, new mother and homemaker, living in Orangeville, Ont.

See Calendar of Events for upcoming activities.



Photo: courtesy Sheldon Harvey

articles are available through the Canadian International DX Club, Canada's national shortwave radio club. Write for order forms and price lists for these and other publications on shortwave radio to: CIDX, at

79 Kipps Street, Greenfield Park, Quebec J4V 3B1, or call (514)-462-1459.

Sheldon Harvey is a radio monitor living in Greenfield Park, Quebec. He recently won an essay contest sponsored by the Voice of Turkey in Ankara.

Feature

Is your pastor still a shepherd?

John Van Schepen

According to the ordination form of my church, a minister is a shepherd who has been given the awesome task of seeking and finding those who are lost and bringing them into the fold of Christ. The task also includes: "giving guidance and counsel in all things needful, exhorting them to contend earnestly for the faith once for all delivered to the saints, and keeping the church of God in good order and discipline." What better way to describe the function of a minister than as an imitator of the Lord Jesus, the Good Shepherd of his people.

I would like to suggest that frequently it would be beneficial to think of a pastor not only as a shepherd, but also as a rancher. When I use the term "shepherd," I picture a kindly person taking care of a flock of several hundred sheep. He does this quite comfortably, accompanied perhaps by his faithful dog. The rancher, on the other hand, brings to mind a picture of a cattleman in Wyoming or Montana with thousands of cattle roaming over thousands of acres. The only way in which he can possibly extend his care to all those animals is through a foreperson and other hired hands.

Such a twofold description of the function of leadership in the body of Christ is indeed quite scriptural.

Scriptural examples

Consider the situation which faced Moses, that Old Testament shepherd *par excellence*, in the wilderness scene of which we read in Exodus 18:13-27. How in the world could he respond to the needs of that great host of people? Jethro, good consultant that he was, wisely directed Moses to a new style of leadership, that of being a rancher instead of a shepherd. Moses was thus able to accomplish the great task before him, judging the needs of the people, and yet at the same time keeping primary his calling as representative of the Lord.

In the New Testament, a case describing the correct function of leadership is described in

Acts 6:1-7. Once the problem had been identified, namely, that certain widows were being overlooked, the solution which the disciples suggested was to appoint deacons. Not because the disciples considered themselves too good but because they wanted to establish certain priorities, which meant that their own role and function needed to be clarified. Prayer and the ministry of the Word were to remain their main calling.

I am not suggesting that at any time the pastor should stop being a "shepherd." The question is, "How can that task best be accomplished?" Moses was clearly concerned for all the people of Israel. And the disciples' hearts were filled with love for the widows of the church. They were able to carry out both their own responsibilities and their concerns for each and every person under their supervision by adopting the "rancher" style of leadership.

Leadership and the "200 barrier"

Recent studies have indicated that by creating in people's minds a one-sided view of the pastor as a shepherd we may have unwittingly hindered the growth of the church. Peter Wagner in *Leading Your Church to Growth*, indicates how in most cases a pastor can do all the preaching, teaching, administration, committee meetings, visitation, etc., until it reaches the "200 barrier." This "barrier" is generally reached when a church has

between 150 to 200 active communicant members. Eighty per cent of all American churches have plateaued at this barrier. If a church is to grow beyond this point it must enter into a shared ministry concept in which the role of the pastor has shifted from that of being strictly a shepherd to that of being a rancher as well.

The development of the pastor as rancher

In order to become an efficient "rancher," from the very beginning the pastor must find others who are gifted by the Spirit in shepherding and train them so that a lay ministry team is in place well before the church hits the "200 barrier." We might say that the minister functions as a shepherd-herdsman.

As a church continues to grow the pastor must constantly encourage those who are giving leadership while also concentrating on training leaders who can in turn recruit and train others. One might say that the pastor has now become the team captain. The process of holding forth a vision, recruiting and training so that God's people might be prepared for "works of service, so that the body of Christ may be built up ... and become mature, attaining to the whole measure of the fullness of Christ" (Eph. 4:12,13), now becomes the main task of the pastor.

Such a concept of the pastor is not an easy out, as some may think. On the contrary, in such a view the minister must assume the responsibility for growth, which involves substantial risk; the pastor must be prepared to serve not only as the resident theologian but also as the leader of the church; such a leadership style demands hard work; and obviously, the concept of shared ministry means that the pastor must not "compete" with the ministry team and



must believe they can handle their assignments.

Adopting such a style of leadership places certain demands on the congregation as well. Consider for a moment a newly ordained church planter. While the church is new and still quite small he will no doubt adopt an "open office" policy and actually encourage people to "drop in" whenever they so desire. On the other hand, when a church has several hundred members, people who call may find that the telephone is now answered by a secretary and that the pastor seems far less available. This lack of availability may also be reflected by the fact that the pastor will make less personal calls on the parishioners throughout the year. However, if the pastor

has been faithful in training elders or others to serve with him as shepherds of the flock, the needs of all in the congregation ought to be fully ministered to.

All cared for

Is your pastor still a shepherd? I trust that the answer is yes. However, I trust that he is not alone in that work. The form for ordination of my church states quite clearly that the minister of the Word, along with the elders, is called to shepherd the people of God. "They are pastors, appointed to shepherd the church ..." Let us be sure that the "they" does not refer only to the pastor; every member is called to be a minister (Eph. 4:11-15).

When this occurs, all the sheep, whether there be 20, 200, or 2,000, will be adequately cared for and equipped to take their place in the Body of Christ as that body ministers to the world in word and deed.

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John Van Schepen is the pastor of Sunnyslope Christian Reformed Church in Salem, Oregon. He has served as a church pastor in Wisconsin and Indiana, has studied evangelism at the Free University in Amsterdam and church growth at Fuller Seminary in California.

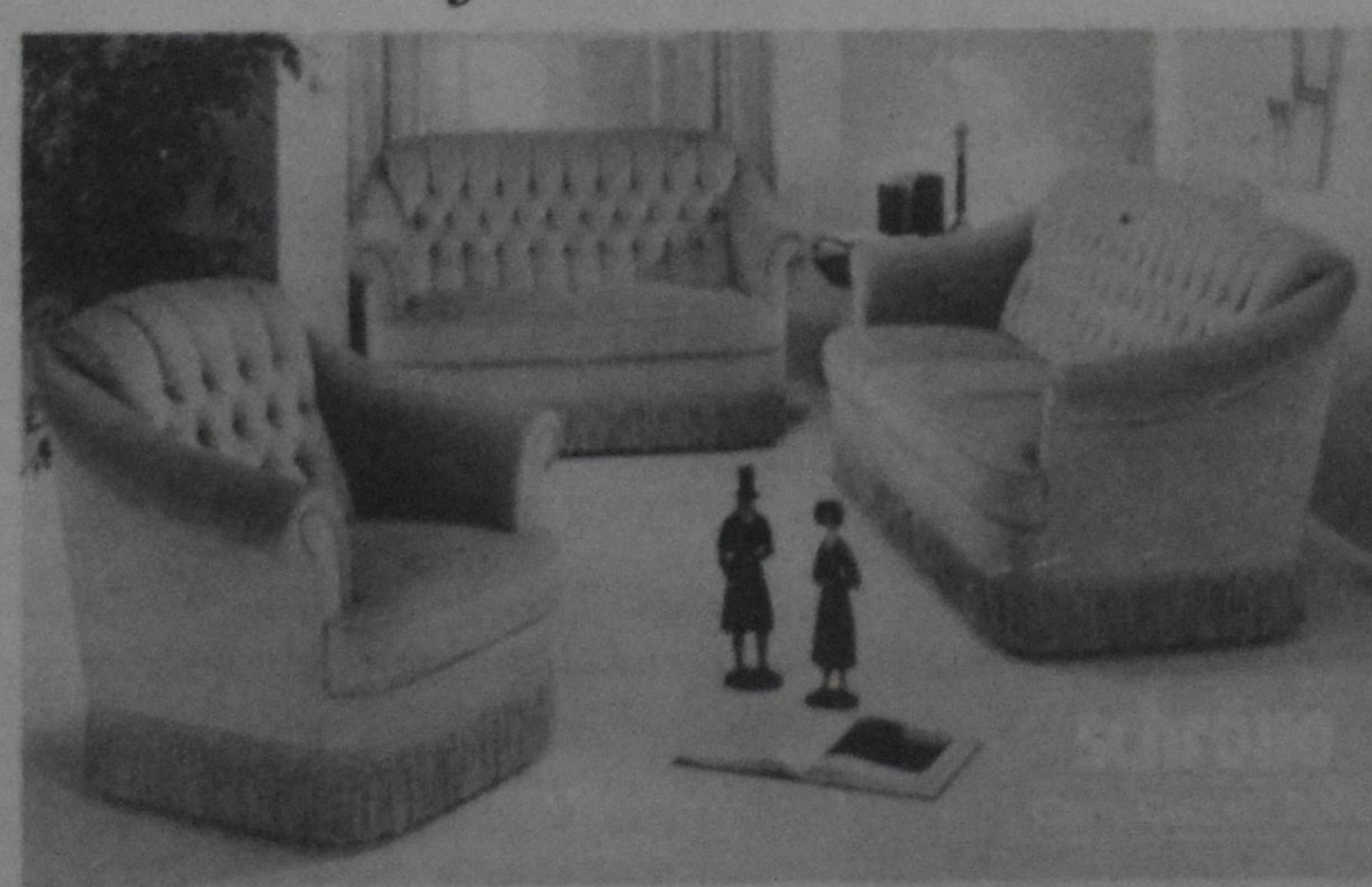
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Politics

Religion and democracy in Israel at forty

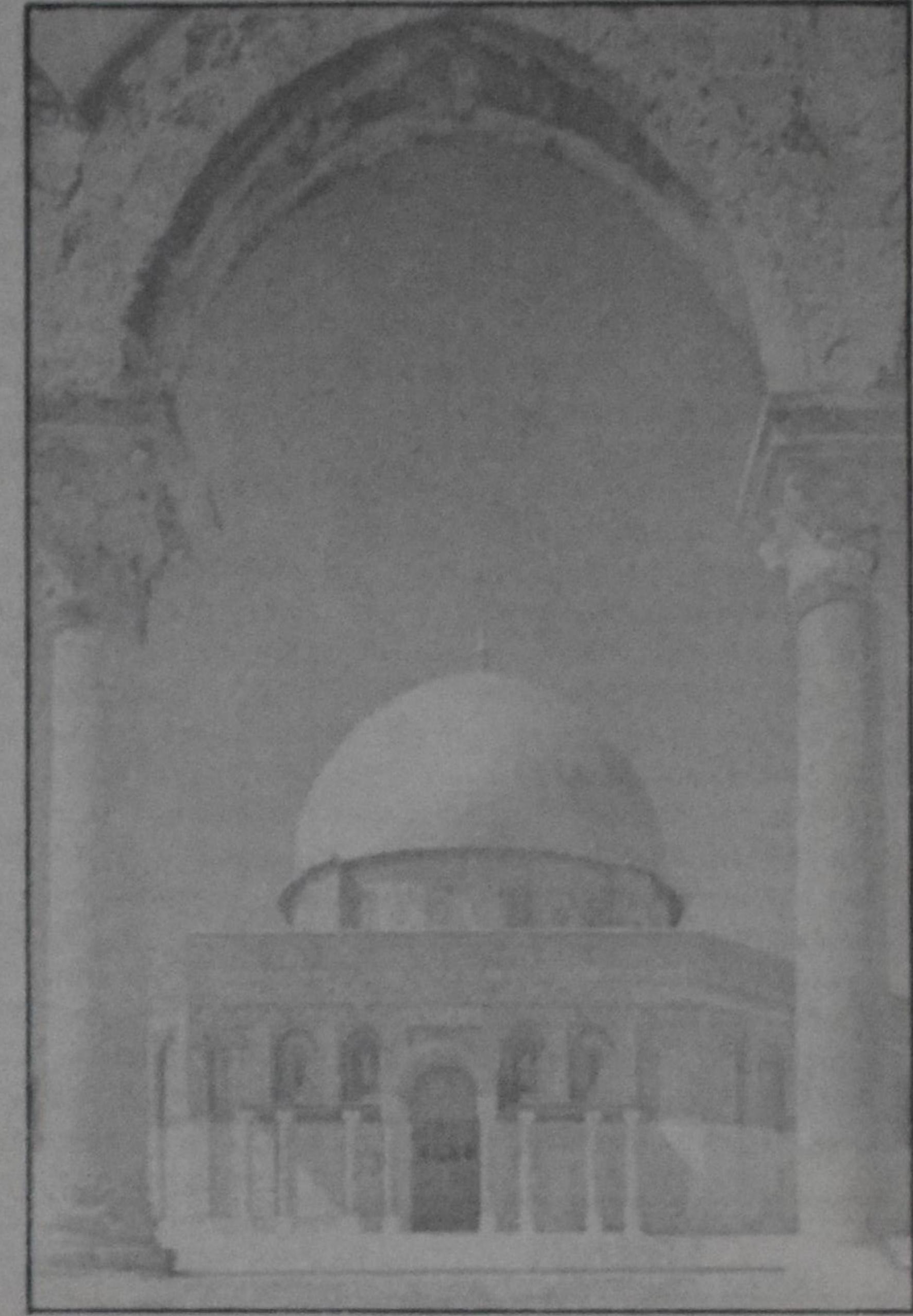
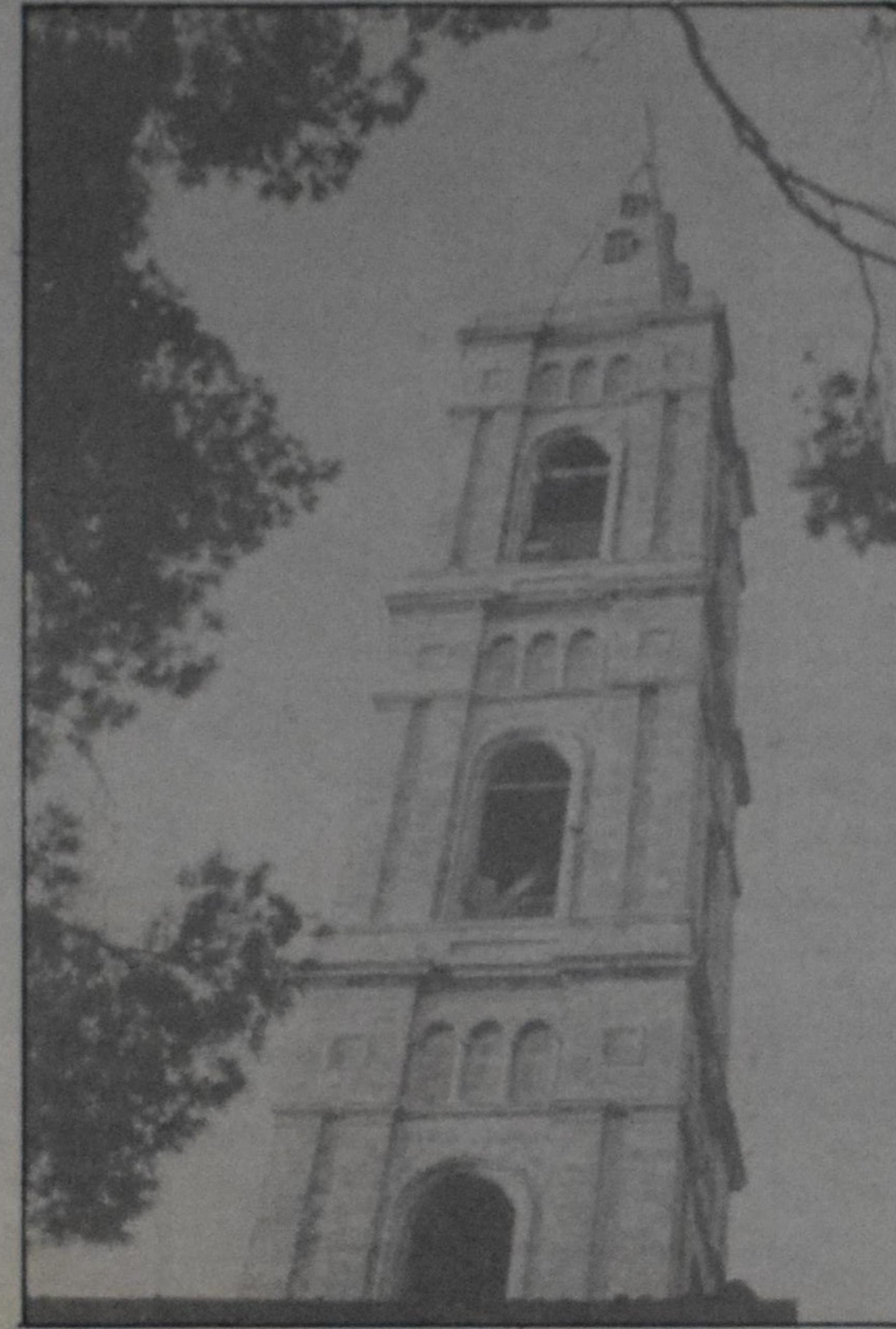


Photo: Jerusalem, The Christian Herald Photoguide

In May 1948, on the eve of the termination of the British Mandate for Palestine, and in pursuance of the resolution of the United Nations General Assembly, the Moetzet ha-Am, the elected representative council of the Jewish community in Palestine, declared the establishment of a Jewish state in the Land of Israel.

Dr. Zerah Warhaftig, later Member of Knesset and third Minister of Religious Affairs, was a member of the People's Council and one of the signers of the Declaration of Independence. Forty years later he recalls the spirit of that occasion as having been one of restoration rather than innovation:

We felt our obligation to be that we were not creating a new state, but rather that we were reviving an old Jewish state.

We embodied into the Declaration two principles. First of all, that it should be a Jewish state, *medinah yehudit*. We didn't satisfy ourselves with the definition *medinat hayehudim*, a state of Jews, but that it should be a Jewish state, that the character of the state should be Jewish.

We spoke of "hazon hanevi'im": that we would build the state in "the vision of the prophets." That means it would be a Jewish state in character, in culture, in civilization, even in legislation.

On the other hand, we envisioned a full democratic state, with equality for all the citizens.

Q: You spoke of "full equality for all citizens." Does this include non-Jews as well as Jews?

Of course full equality for all citizens, non-Jews included. There is no difference at all.

Q: At the time, and later as Minister of Religious Affairs,

did you consider the Christian and other non-Jewish communities in Israel to be peoples of the Land, or "strangers" (in the biblical sense) who happen to live here?

I don't deal with "groups," I deal with people, and as people they have full citizenship. Of course, there are also religious and emotional attitudes. But as far as the legal attitude is concerned there is no difference at all.

But was democratic pluralism the "vision of the prophets of Israel?" Philosopher and Jewish religious thinker **Rabbi David Hartman** is skeptical:

The prophets' concern was against misuse of power, with concern for social justice and a society that is responsive to the weak. But I do not know if we can go back to the Bible for the sources of pluralism and tolerance for deviant opinions, and for the appreciation for freedom of conscience and radical diversity within human culture. These are modern values, which I deeply believe are in harmony with some of the deepest biblical teachings that human beings are beloved because they are created in the image of God.

Jews were never attached only to the literal biblical tradition. There was always an oral tradition of interpretation, of absorbing new values and creating new approaches which Judaism could absorb and which would then flourish within.

In the modern world, the understanding of "image of God" is the respect for individual uniqueness and the respect for freedom of conscience. So I would then say that a society that embodies tolerance, pluralism, love for the stranger and the significance of human rights is

in harmony with the prophetic tradition.

Israel's Declaration of Independence is not a Constitution (which is still being written by the Knesset, "chapter by chapter" with each enactment of a Basic Law), nor is it a Bill of Rights, since only the clauses providing for the legal establishment of the State "have the force of law." Nonetheless, the document does have constitutional significance.

Today, in our 40th year of independence, the Declaration remains the major source of interpretation in the field of civil liberties. But as Prof. David Kretzmer, professor of constitutional law at the Hebrew University of Jerusalem and co-chairman of the Israel Association of Civil Rights, points out, there are restrictions:

First and foremost, the original restriction that when there is a clear, express law — whether it is a law of the Knesset, or even a law which still exists from Mandatory times — and that law is inconsistent with the Declaration of Independence, the law is still valid. And at the moment that is one of the problems of Israeli democracy: that there is no limitation on the legal power (as opposed to the political power) of the Knesset to pass laws. The Knesset can pass laws which are restrictive of freedom of religion or any other of the freedoms of the individual, enacting laws which would be contradictory to the principle of equality before the law.

An apprehension not shared by Member of Knesset Ehud Olmert, a member of the centre-right Likud Bloc:

The fundamental values of

democracy are so deeply rooted in the life of this society that I don't think that anything can seriously challenge democracy in Israel.

One of these fundamental values is freedom of religion. Each religious community in Israel is free by law and custom to exercise its faith, to observe its own holy days and weekly day of rest, and to administer its own internal affairs. And for all the references to Jewish values and the Jewish character of the state, Israel at 40 remains a country without an established state religion. Instead, certain of the religious communities — Jewish, Moslem, Druze, Bahai and 10 Christian denominations — have the status of being "recognized" religious communities. For historical reasons, the religious courts of these communities hold exclusive or concurrent jurisdiction in matters of personal status, marriage and divorce, with adjudication according to each community's own religious law (so that such illiberality as may exist usually lie within, not between communities).

Currently, the "recognized" Christian communities are the Greek Orthodox, the (Melkite) Greek Catholic, the Latin, the Gregorian Armenian, the Syrian Catholic, the Chaldean Catholic, the Maronite, the Syrian Orthodox, the Armenian Catholic and the (Anglican) Evangelical Episcopal.

Not included are the many, though numerically small, Protestant communities, such as the Baptists, Pentecostals and Presbyterians. However, as the Rev. Charles Kopp, chairman of the United Christian Council in Israel, explains, non- "recognition" does not mean that these

communities are unrecognized:

Most of the so-called non- "recognized" Christian churches and institutions have the status of what were formerly called "Ottoman" societies, but are now termed "Benevolent" societies — that is, charitable, non-profit organizations. So in a sense, they are recognized.

Q: It must be said that the ancient, indigenous Christian communities prefer the protective autonomy of "recognized" status.

Yes, and some evangelicals have considered applying for more formal "recognition," but most feel that maybe it might be better if the law in some matters of marriage and divorce were secularized.

This whole system of "recognized" religious communities, "personal status" and communal religious courts is a *status quo* hold over from the Ottoman period that was continued through the Mandate times. It is just something that Israel has inherited and for various reasons has been unable to change.

But it's like the whole area of personal freedoms: our concern as a minority isn't so much for today, as it is for the future and the possibility always present in any democracy that sometime or other the legislature might attempt to enact discriminatory laws. That's why we support the enactment of the Basic Law on civil rights that will protect the civil liberties of all Israelis from a simple majority vote of whoever happens to be in some future Knesset.

Classifieds

Classified Rates	Marriages	Anniversaries	Anniversaries	Anniversaries
Births \$22.00 Marriages & Engagements \$25.00 Anniversaries \$30.00 2-column anniversaries \$60.00 Obituaries \$30.00 Notes of thanks \$21.00 Birthdays \$20.00 All other one-column classified advertisements: \$7.50 per column inch. NOTE: Minimum fee is \$10.00. Letter under file number, \$10 extra. Photos: \$7.50 additional charge. (Free when published with anniversary announcement celebrating 50 years or more). Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements. NOTE: Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$10 and the couple's future address. Calvinist Contact Publishing Ltd., 4-261 Martindale Rd., St. Catharines, ON L2R 6P9; (416) 682-8311.	TILSTRA-HORINGA: Mr. and Mrs. Glen Tilstra of R.R.#1, Dunnville, Ont., are pleased to announce the forthcoming marriage of their daughter, ANN EILEEN to JACOB WILLIAM son of Mr. and Mrs. Hank Horinga of Woodstock, Ont. Marriage vows will be exchanged on Saturday, Oct. 15, 1988, at 2:30 p.m. at Bethel Chr. Ref. Church, Dunnville, Ont. with Rev. H.A. VanderWindt officiating.		Congratulations to Tymen and Anna Visser (nee Been) on their 50th wedding anniversary.	1948 October 7 1988 We rejoice and give thanks to the Lord for his faithfulness shown to our parents and grandparents as they celebrate their 40th wedding anniversary.
	SMIDS-DIELEMAN: We, Ralph and Tina Smids of Chatham, Ont., and Adrian and Attie Dieleman of Thamesville, Ont., are pleased to announce the forthcoming marriage of our children, NANCY and RON believing that the Lord has brought them together. This celebration will take place, D.V., on Saturday, Oct. 8, 1988, at 6:00 p.m. in the First Chr. Ref. Church of Chatham, Rev. Wm. Dykstra officiating. "But seek first His kingdom and His righteousness, and all these things will be given to you as well. Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own." (Matthew 6:33-34).	SCHETTENS Friesland B.C. 1938 October 5 1988 "Rejoicing in hope; patient in tribulation; continuing instant in prayer." (Romans 12:12). With joy and thanksgiving to the Lord, we are happy to announce the 50th wedding anniversary of our parents, grandparents and great-grandparents,	1963 October 4 1988 "Commit thy way unto the Lord; trust also in him and He shall bring it to pass." (Psalm 37:5).	PETER and JOANNE DEVRIES (nee Aanstoot) We pray that the Lord will continue to keep you in his care. With love from your children and grandchildren: Pete & Evelyn deVries — London, Ont. Peter, Jonathan, Erin Ann & Gordon Dykstra — Dundas, Ont. Jennifer, Nicole, Lisa, Kimberly Home address: 78 Hill Ave., Brantford, ON N3R 4H3
	HEUVEL: We would like to take this opportunity to thank our relatives and friends (even some long lost friends found again through Calvinist Contact) who sent cards, letters, flowers and gifts which made our 35th anniversary such a wonderful day. Also a special thank you to our children for organizing the event. Above all, we give thanks to our heavenly Father for sparing us for all these years and for blessing us so richly. Wick and Hennie Heuvel. Simcoe, Ontario.	MINOR-TILSTRA: Mr. and Mrs. Wayne Minor of Canboro, Ont., are pleased to announce the forthcoming marriage of their daughter, KAREN MARGARET to THEODORE son of Mr. and Mrs. Glen Tilstra of Dunnville, Ont. The ceremony will take place, the Lord willing, on Saturday, Oct. 1, 1988, at 2:30 p.m. at Bethel Chr. Ref. Church, Dunnville, Ont., Rev. W. Peters and Rev. H. VanderWindt officiating. Future address: R.R.#1, Dunnville, ON N1A 2W1	TYMEN and ANNA VISSER (nee Been) JOE & MENTE VUGTEVEEN — Ladner B.C. JOHN & DARLENE VISSER — Ladner, B.C. MELVIN & DELLA VANDERHOEK — Agassiz, B.C. NEIL & JACKIE VISSER — Abbotsford, B.C. SY & GERTA VISSER — Langley, B.C. 18 grandchildren, one great-grandchild. Home address: 1558 No. 9 Hwy., Box 374, Agassiz, BC V0M 1A0	JOHN and ALICE SCHUT (nee Dykstra) With thankfulness to God, we celebrated the 25th wedding anniversary of our parents. Thank you, Mom and Dad, for the support, guidance and love that you have given to us. May God continue to richly bless your years together. With all our love: Yvonne & Rick Harry & Janet Michael Theresa Home address: 27 Mark Cres., R.R.#1, Woodstock, ON N4S 7V6
	BIRTHS	VANDERMOLEN-KOORNEEF: Edward and Elly VanderMolen, along with Peter and Bernice Koornief, are sharing in their joy of the marriage of their children, KRISTINA JOYCE and STEVEN DOUGLAS This happy occasion took place at 2:30 p.m. on Oct. 1, 1988, in Rehoboth Chr. Ref. Church, Niagara Falls. Rev. Gerrit Veeneman of Fruitland officiated. Future address: 1194 Barton Street, Winona, ON L0R 2L0.	JOHN and ANNE OUDMAN (nee Lugtenborg) It is our prayer that God will continue to bless and keep them in his care. Thank you, Dad and Mom, Grandpa and Grandma, for the love you have shown us through the years. Jack & Ann Oudman — Lacombe, Alta. Brian, Karen, Michael MARGARET & JIM TEVELDE — Edmonton, Alta. John, Roger, Heather PAULINE & RAY PRINS — Lacombe, Alta. Julia, Mark, Wayne, Lorne CLARENCE & PATTY OUDMAN — De Motte, Ind. Tim, Julie, Rebekah HOWARD & FRAN OUDMAN — Calgary, Alta. Teresa & Ron Gyori — Rimby, Alta. Crystal, Angela, Lisa, Rachelle Gordon Oudman — Paris, Ont. Home address: Box 547, Lacombe, AB T0C 1S0	MARTIN and STEPHANIE STEENBERGEN (nee Hooyer) D.V., on Oct. 20, 1988. With love from your children and grandchildren: Everett & Audrey — St. Albert, Alta. Keith, Gregg, Mark, Neil, Carla Bert & Ann — Aylmer, Ont. Kevin, David, Kimberly Arnie & Betty — Edmonton, Alta. Cheryl, Ricky, Lori George & Marjorie — Frelton, Ont. Crystal, Kalvin, Jamie, Dennis Ron & Colleen (girlfriend) — Aylmer, Ont. An open house will be held on Oct. 20, 1988, in Aylmer Chr. Ref. Church from 2-4 p.m. and 7-9 p.m. Best wishes only. Home address: R.R.#1, Aylmer, ON N5H 2R1
	ANNIVERSARIES	VANDERLAAN-HOEKSTRA: Believing that marriage is ordained by God and in the Spirit of Christian joy, Mr. and Mrs. Tony Vanderlaan and Mr. and Mrs. George Hoekstra are pleased to announce the wedding of their children, LEEMORE JOY and PETER ALBERT The ceremony will take place in the Hope Chr. Ref. Church of Port Perry on Saturday, Oct. 15, 1988, at 2 p.m.	Help Wanted <p>The Thunder Bay Christian Community Centre is seeking a full-time evangelist to co-ordinate an outreach ministry. Duties include continuing existing programs for children and adults, creating new programs and establishing a worshipping community. Being able to deal with Native and Chinese people would be an asset. Send resume to: Ed Breukelman, R.R.#6, Thunder Bay, ON P7C 4V2.</p>	RICE LAKE Like fishing the big ones? Fully equipped large modern housekeeping cottages, colour TV, sandy bathing area, rec hall, new boats and motors, store, live bait, fishing licences. Campsites available for the week or season. Like a clean, quiet resort? It's all here at the family place. Write or phone for brochure: Lang's Resort and Campgrounds R.R.#3, Box C, Roseneath, ON KOK 2X0 Phone: (416) 352-2308
	For advertising deadlines see page 17.			Oct. 1892 Sept. 1988 "And I will dwell in the house of the Lord forever." (Ps. 23:6b). On Sept. 27, the Lord called home HENDRIK KOOPMANS at the age of 95. Beloved husband for 66 years of Minke Koopmans-Jager — Ylst, Fr. Dear father of: Froukje & Lieuwe Holwerda — Drachten Ruurd & An Koopmans — Papendrecht. Elizabeth & Albert Wiersma — Sneek Doet & Wiebe Smids — Sarnia Tjitske & Lucas VanDyk — Newcastle Jeen & Nel Koopmans — Krommenie Anne & Afina Koopmans — Hoogkerk Rimmer & Willy Koopmans — Norg Hendrik & Froukje Koopmans — Newcastle Geert & Bep Koopmans — Ermelo Eelkje & Goof DeKleer — Oosterbeek Lovingly remembered by his grandchildren, great-grandchildren and great-great-grandchild. Correspondence address: Mevr. H. Koopmans, Busestraat 32, Ylst, Fr.

Classified/Events

Obituaries	Obituaries	Help Wanted	Help Wanted	Help Wanted
<p>"Wentel uw weg op de Heere en vertrouw op hem, Hij zal het maken." (Ps. 37:5)</p> <p>Uit onze familiekring is weggenomen onze lieve man, vader, grootvader en overgrootvader.</p> <p>THIE BROUWER Officier in de Orde van Oranje-Nassau 9 april 1902 18 september 1988</p> <p>Wij zijn bedroefd, maar dankbaar voor alles wat hij voor ons heeft betekend.</p> <p>Bilthoven, W. Brouwer-Theisens Zeist, Arie Brouwer Sarnia, Ont., Ella Brouwer-Wierenga Gerard Brouwer Ida Brouwer-van der Veen</p> <p>Bilthoven, Hans Brouwer Elly Brouwer-van Ginhoven</p> <p>Houston, USA, Marcia Ruff Arnhem, Anneke Brouwer</p> <p>Kleinkinderen en achterkleinkinderen. Adres: "De Koperwiek", Koperwieklaan 3, 3722 CB Bilthoven, the Netherlands. De begrafenis heeft plaats gevonden op 22 september, 1988.</p>		<p>Neerlandia Co-operative Ltd. BOOKKEEPER/CONTROLLER</p> <p>required for progressive Christian farming community store with gross sales in excess of \$6,000,000 annually. The qualifying candidate should be knowledgeable in:</p> <ul style="list-style-type: none"> • preparing a synoptic and general ledger • elective data processing • perpetual inventory record keeping • payroll • sales and receivables • purchases and accounts payable <p>Find out how you may be part of our success by forwarding your resume in confidence to:</p> <p>Gerhard Beyers, Manager, Neerlandia Co-operative Association Ltd., General Delivery, Neerlandia, AB T0G 1R0 or phone (403) 674-3020 or (403) 674-4435</p>		<p>Mutual Support Systems invites you to consider an opportunity for service in a Christ-centred program for children ages nine to 18 with emotional and behavioural problems. This family-model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples, and single men and women are invited to consider and apply to: Mutual Support Systems, P.R.#1, Perry Road, Wellandport, ON L0R 2J0; (416) 386-6461.</p>

Events

Events

CRWRC Leadership Conference



"Everyone a Deacon"

Nov. 2-5, 1988

Estes Park, Colorado

Speakers, workshops, panels, worship, recreation for those new and experienced in developing diaconal ministry

For information contact your diaconal conference secretary or

CRWRC — Diaconal Ministries

3475 Mainway, P.O. Box 5070, Burlington, Ontario L7R 3Y8 (416 / 336-2920)

Reformed according to the Word.
Inspirational meeting to be held in the
London Bethel Christian Reformed Church

October 28, 1988, at 8 p.m.

Speaker: Rev. Stephen Arrick

Sponsored by: Concerned members of the Christian Reformed Church, classis Chatham area.

Everyone welcome

Prelude to a Celebration

Festive Concert

- Henry Hageman, organ
- Mary VanderVennen and Patricia Hiemstra, piano & cello
- Joe de Vries and Eileen VanderZwan, organ & piano
- Simon Dyk and James Duncan, organ & trumpet

Communal singing freewill offering

Saturday, October 15, at 8 p.m.

Grace Christian Reformed Church
McCowan Rd at Highway 401
Scarborough, Ont.
Celebrating our 25th year

For Career Opportunities in

HORTICULTURE

JOIN CONNON NURSERIES, one of Canada's oldest and largest wholesale nurseries. We are currently looking for people who qualify for the following full-time positions:

Field Propagator

budding and grafting skills essential.

Sales

plant knowledge and French language required.

If you feel you qualify for either position please write or call in complete confidence:

Robert Kloet, CONNON NURSERIES, 1724 Concession IV, Rockton, Ontario L0R 1X0 (519) 647-3997.

C CONNON NURSERIES
A.V.K. NURSERY HOLDINGS INC.

Dordt College

Education Faculty Opening

Dordt College will add a tenure-track faculty member in its growing education department. Areas of concentration could include, but need not be limited to, educational psychology, curriculum and instructional theory and practice, and early-childhood education.

A doctorate and teaching experience at the elementary or secondary level are preferred.

Qualified individuals who are committed to a biblical Reformed theology and educational perspective are invited to send resume, academic credentials, and references to:

Dr. Douglas Ribbens
Vice Pres. for Academic Affairs
Dordt College
Sioux Center, Iowa 51250



Dordt College is an equal opportunity employer.

Real Estate

For Sale

Moving to or from Thunder Bay?

Call Don Ten Have
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Representing
Midwest Realty Limited
(807) 623-7404

Mobile home in Clearwater, Florida. Two bedrooms, two bathrooms and Florida room. Five-star park. \$20,000 Canadian funds. Tel. (416) 848-2861.

Why not place your ad in Calvinist Contact?!

Mutual Support Systems invites you to consider an opportunity for service in a Christ-centred program for children ages nine to 18 with emotional and behavioural problems. This family-model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples, and single men and women are invited to consider and apply to: Mutual Support Systems, P.R.#1, Perry Road, Wellandport, ON L0R 2J0; (416) 386-6461.

Personals

Lonely woman, 47 years old, would like to correspond with a man 47-54 years of age. Looking for man who is able to communicate well, is caring, and loves children. Reply to: Calvinist Contact, file #2505, 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9

For Rent

New mobile home, Orlando area. Available before Christmas, \$150 weekly or \$500 a month. Phone (613) 833-2719.

2 large, partly furnished rooms in basement, shared bathroom and kitchenette. Ideal for students or nurses. \$200 per room includes utilities. Located north-end St. Catharines. Phone: (416) 934-0866.

Two-bedroom apartment in Vineland. Fridge and stove included. \$400 monthly plus utilities. Available Nov. 1, 1988. Phone: (416) 684-4495.

Four-year-old mobile home. Available Dec. 15 - Feb. 28. Full bedroom and bath plus Florida room. Bradenton area, Florida. Phone: (416) 451-7886.

Teachers

BRAMPTON: John Knox Chr. School seeks application to fill a Grade 2/3 position commencing Jan. 3, 1989. French experience an asset. Please send resume to: Ike Witteveen, Principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel: (416) 451-3236 (school).

CHILLIWACK: Chilliwack Chr. School requires, beginning Jan. 1, 1989, a Kindergarten teacher to teach 25 students half time. Please submit resume to: Mrs. Grace Post, Education Committee, c/o Chilliwack Chr. School, Box 161, Chilliwack, BC V2P 6H6. Phone: (604) 792-6380 (home) or Mr. Norman Brouwer, Principal, (604) 792-4171 (school).

For Sale

The Bible and Islam

by Rev. Bassam Madany (\$4.95 Canada / \$3.95 U.S.). How to relate the gospel relevantly to the Muslim heart and mind. Also available — essays on Understanding the Middle East (\$1.00).

Write:
The Back to God Hour
P.O. Box 5070
Burlington, ON
L7R 3Y8

Classified/Events

Koreans forge international partnership for missions

WHEATON, Ill. (WEF) — A historic conference in the life of the Korean church took place in late July, not in Korea but in the United States.

Korean World Mission '88 brought together 1,400 delegates from North America, Korea, and around the world to the Wheaton College campus in unprecedented unity.

The initial plans and preparation for the conference, designed to challenge the Korean church to rise to its responsibilities in world evangelization, came from Korean-American church leaders, together with Dr. James Kraakevik, director of the Billy Graham Center. The church in Korea played an active support role, primarily

through Korea Evangelical Fellowship and Korea Partnership Missions Fellowship.

A first

Such pan-oceanic unity for world missions is a first in the history of the Korean church. In the past, says Dr. Kim Myung Hyuk, general secretary of the Korea Evangelical Fellowship, Korean church leaders in Korea tended to overlook, and even look down on, their counterparts in America, whom they perceived as having fled economic and political difficulties in Korea.

For the Korean church in America, splits and other growing pains provided a

turbulent adolescence. During the last 10 years, however, attention has turned to overcoming past failure and pursuing maturity and growth. Today a full one-fourth of the one million Koreans in North America are members in 2,000 Korean churches. And through this missions conference, a representative group came together in unprecedented interdenominational cooperation.

Delegates from Canada and more than 40 U.S. states eagerly travelled thousands of miles. Among the 1,400 delegates were 120 church leaders from Korea, 150 missionaries from 54 countries, 700 church leaders from America, and nearly 450

Korean-American youth. The delegates were evenly divided between clergy and laity.

After hearing lively testimonies from missionaries fresh from the field, the delegates were challenged and inspired to take an active role in world missions.

The conference adopted a declaration that affirms the essential role of world evangelization for all believers and particularly for the Korean church. It recognizes the need for co-operation in this task both within the Korean church and throughout the world. Lastly, it announces plans for a Korean World Mission Conference every four years.

For Crossword puzzle see page 17

Church news

Christian Reformed Church

New clerks

Cambridge, Ont. CRC: John Hennink, 23 Davies St., R.R.#1, Cambridge, ON N1R 5S2

Rehoboth CRC, Toronto: Henry Beintema, P.O. Box 338, Etobicoke, ON M9C 4V3.

New worship time
Rehoboth CRC, Toronto: Morning worship has been changed to 10 a.m. (from 10:30 a.m.), effective immediately.

Canadian Reformed Church

Accepted

— to Hamilton, Ont., Rev. Clarence Stam of Fergus, Ont.

Declined

— to Providence, Edmonton, Alta., Rev. R. Aasman of Ancaster, Ont.

— to London, Ont., Rev. M.H. VanLuik of Watford, Ont.

Fifth Annual Senior Citizens Day at Redeemer College

Monday, October 31, 1988
9:30 a.m.

All Seniors Welcome!

Join us for a day of worship, fellowship, and fun. Enjoy music of the organ, flute and voices of the Redeemer College Choir.

Hear Dr. John Bolt speak on "The Future of the Church in the 21st Century: What do we tell our Children and Grandchildren?"

Lunch - \$7.50 per person

Please contact Redeemer College at (416) 648-2131 if you plan to attend.

ADDRESS CHANGE

Please use this form and allow four weeks for processing request.

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please print

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City: _____ Prov.: _____ Code: _____

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4-261 Martindale Rd.
St. Catharines, ON L2R 6P9

New address is
in effect

(Date)

We invite you to join us in thanksgiving

25th Anniversary Grace CRC., Scarborough, Ontario

Saturday, Oct. 15 — "Prelude to a Celebration"
Festive concert at 8 p.m. at the church

Sunday, Nov. 6 — Anniversary worship service
10:30 a.m. with Rev. Simon Wolfert

Sunday, Nov. 6 — Ecumenical Celebrative Service
6:30 p.m. with Rev. Simon Wolfert

Friday, Nov. 11 — Banquet for current and former
members at 7:00 p.m.

For reservations phone (416) 293-6361

Sunday, Nov. 13 — Homecoming Worship
10:30 a.m. with Rev. Jacob Geuzebroek,
6:30 p.m. with Rev. Jacob Vos

"Celebrating Grace"

Grace Chr. Ref. Church, Scarborough, Ontario,
McCowan Rd. at Hwy. 401

Services

Bas DeGroot

visual artist

will be proud to accept
orders for:

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- portraits
- art lessons

Phone (416) 892-8125
(Fonthill)

With thanksgiving to our Lord,
The Willowdale Christian Reformed Church

of Toronto

plans to celebrate its

25th anniversary

on October 15 and 16, 1988

Celebrations begin Saturday, October 15, from 4 to 5 p.m., in the church, on 70 Hilda Ave., and from 5 to 7 p.m. in the Willowdale Chr. School, next door.

Anniversary services will be conducted Sunday, October 16, 1988, at 10:30 a.m. and 6:30 p.m., led by Rev. L. Slofstra, Rev. L. Tamminga and Rev. J. Westerhof.

We especially invite all former members and friends to attend.

Rejoice with us as we praise God for 25 years of blessings.

25 Years of Ministry

Rev. Raymond J. Sikkema

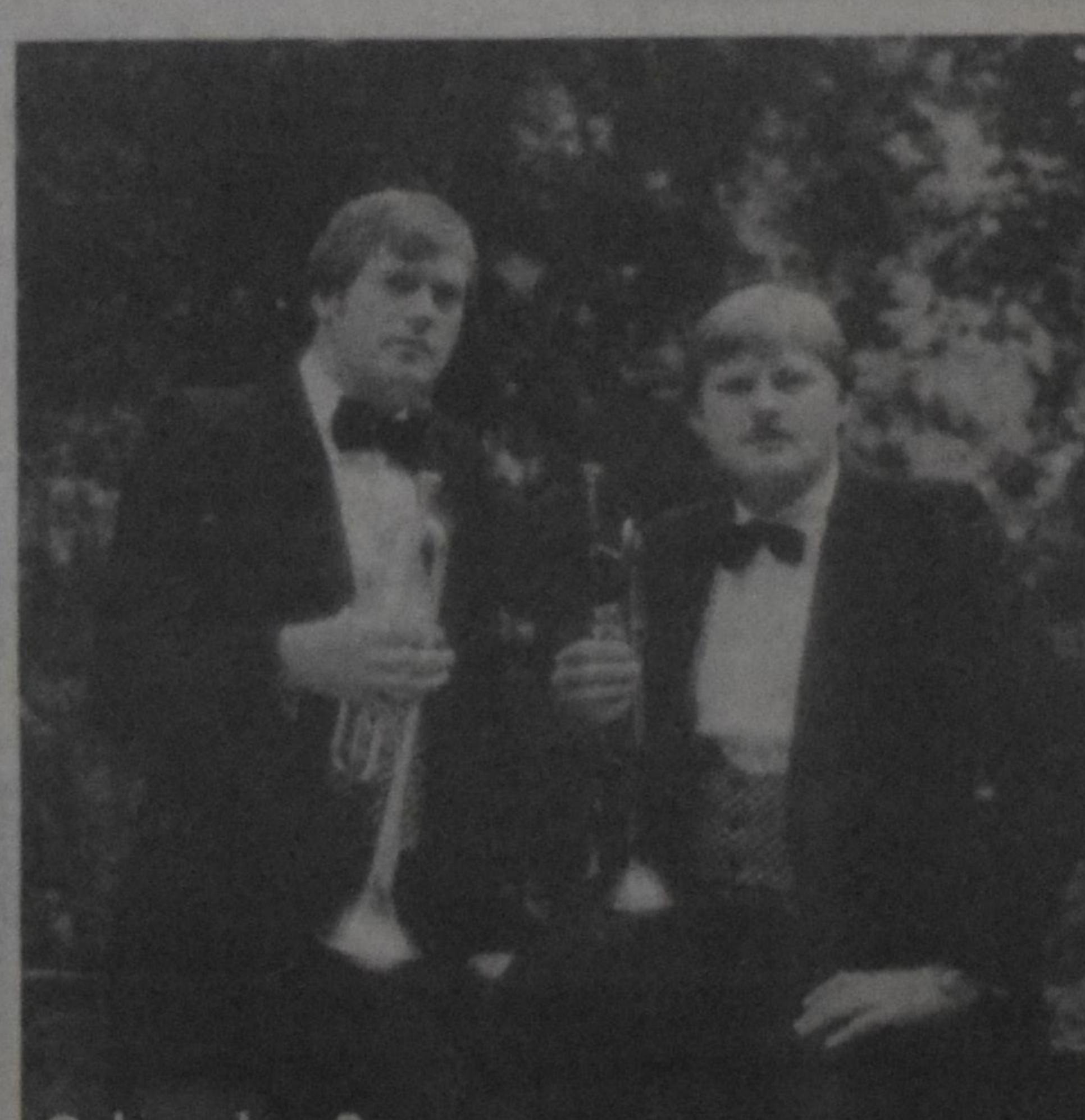
on September 17, 1988,

celebrated 25 years in the ministry.

The council and congregation of Mount Hamilton Chr. Ref. Church will celebrate this joyous event with an Open House to be held at the Mount Hamilton CRC, 1411 Upper Wellington St., Hamilton, Ont., on

Saturday, October 15, 1988, from 2-5 p.m.

Mount Hamilton CRC cordially invites friends and acquaintances to help us celebrate this happy occasion.



Gebroeders Brouwer

IN CONCERT "Holland's Greatest Trumpet Players"

the

BROUWER BROTHERS

with

ANDRE KNEVEL

at the console

Oct. 7 — Lindsay, Queen St. United Church

Oct. 8 — Fergus, Maranatha Can. Ref. Church

Oct. 12 — Beamsville, Providence CRC

Oct. 13 — Ancaster, Redeemer College

Oct. 14 — Sarnia, First CRC

Oct. 15 — London, Centennial United Church (7:30 p.m.)

Oct. 17 — St. Catharines, Covenant CRC

Events

Weekly Crossword

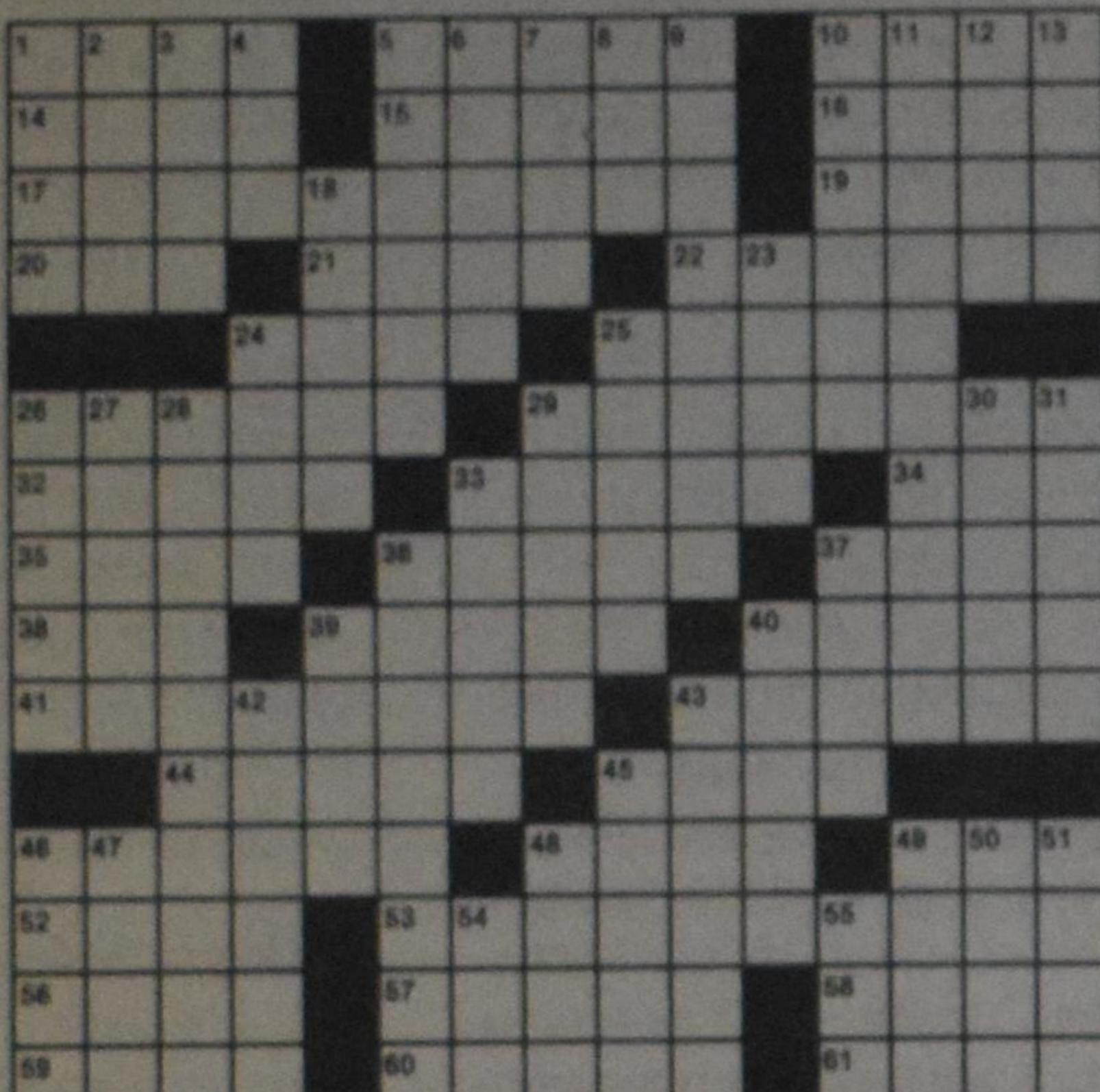
by Stephen Floreck

ACROSS

- 1 Talented
- 5 Cut
- 10 Wading bird
- 14 Shake-
- sporean king
- 15 Land of Seoul
- 16 Manner
- 17 Infrequent
- 19 Krakow citizen
- 20 Earn with great effort
- 21 Additionally
- 22 Let
- 24 Nap
- 25 Bright
- 26 Inns
- 29 Defames
- 32 Declares
- 33 Plays the lead
- 34 Caviar base
- 35 Duration
- 36 Mailinger
- 37 "Time and — ..."
- 38 Go astray
- 39 Crevice
- 40 Failure
- 41 Fastening
- 43 Island of John's exile
- 44 Derrick
- 45 Concern
- 46 Courting
- 48 — the Red
- 49 Place of refuge
- 52 Liberal or fine
- 53 Bavarian shorts
- 56 Alliance acronym
- 57 Typewriter type
- 58 Broad
- 59 Ardor
- 60 Glutted
- 61 Ameliorate

DOWN

- 1 Lily plant
- 2 — and call
- 3 Edging
- 4 Epoch
- 5 Abilities
- 6 Lax
- 7 It. river
- 8 Body of water
- 9 Conspicuous feature
- 10 Convey
- 11 Gung-ho promotion
- 12 Indolent
- 13 Germ
- 18 Navigates
- 23 Ingests
- 24 Hairdo for short
- 25 Incite
- 26 Despises
- 27 Manifest
- 28 Ceramic ware
- 29 Undercover operation
- 30 Roundup
- 31 Vaticinators
- 33 Glisten
- 36 Roof covering
- 37 Handbag
- 39 Large group
- 40 Coniferous tree
- 42 Hoosgow
- 43 Coupled
- 45 Canea's land
- 46 Ebb
- 47 Spoken
- 48 Prepare for publication
- 49 Large landmass
- 50 Communists
- 51 Leg joint
- 54 Guido's note
- 55 Attribute



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Last Week's puzzle

TARP	PACT	FACTO
OLEO	OMAR	ARROW
TALK	MANE	CLARE
ATEE	ANDSOTOBED	
LEEFRED	ISTO	
	FREED	TRIBAL
SEDAN	LACE	VIDA
PLACERS	ARNOLDS	
RITE	HASP	AREAS
YEASTY	PENNY	
AMOR	EATING	
CAFETERIAS	ONER	
ALERT	INIT	WORE
ROUSE	OGRE	ENVY
SEDER	NEER	RUES

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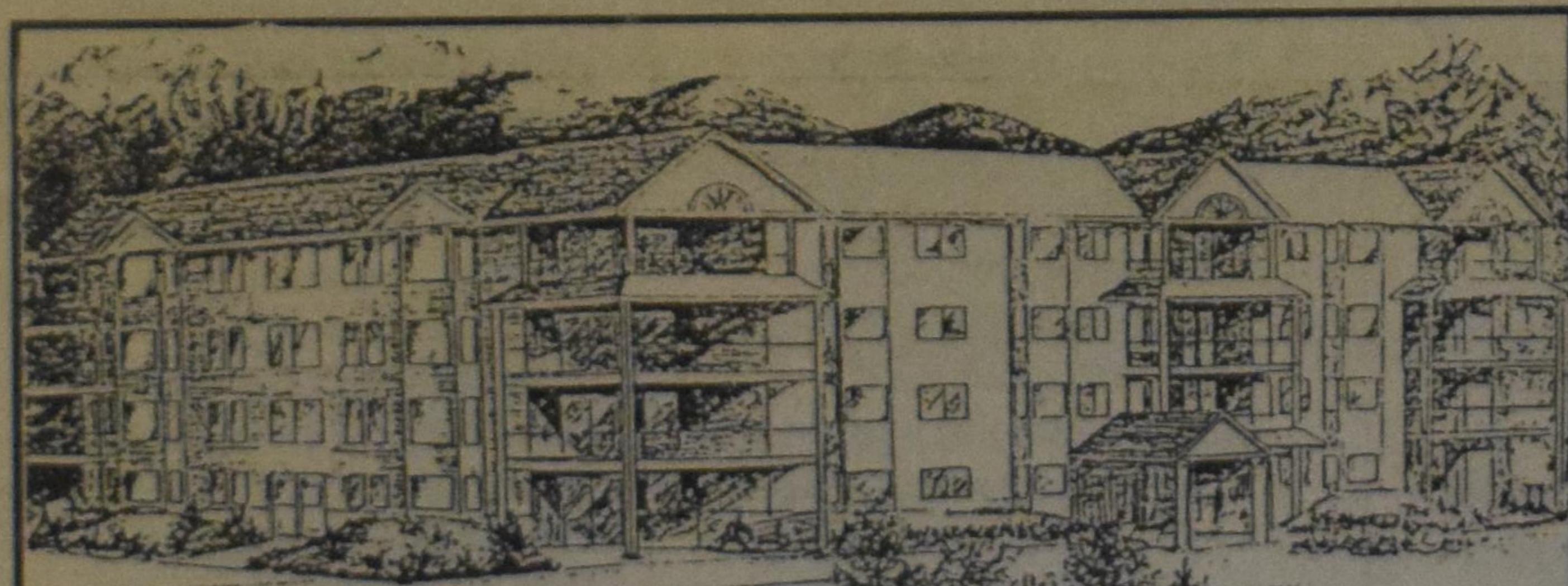
Send to:

Calvinist Contact

261 MARTINDALE ROAD
UNIT 4
ST. CATHARINES, ON
L2R 6P9

Calendar of Events

- Oct. 8 "Organ and Trumpets" featuring the Brouwer brothers and Andre Knevel at 8 p.m., Maranatha Can. Ref. Church, **Fergus**, Ont.
- Oct. 8 Smithville Chr. School dedication evening. Open house from 7-8 p.m., followed by ceremony at 8 p.m. in the auditorium of the **Smithville** District Chr. High school.
- Oct. 12 RCBPA Hamilton Chapter Breakfast meeting at 7 a.m., **Redeemer College, Ancaster**, Ont. Speaker: Dr. John Bolt on "What does it mean to be Reformed in business?" For reservations, call (416) 524-1203.
- Oct. 12 "Organ and Trumpets" featuring the Brouwer brothers and Andre Knevel at 8 p.m., in the Providence CRC, **Beamsville**, Ont.
- Oct. 13 "Organ and Trumpets" featuring the Brouwer brothers and Andre Knevel. At 8 p.m. at **Redeemer College, Ancaster**, Ont. Tickets: \$7.50/regular, \$5.00/seniors and students. To reserve call (416) 643-3151.
- Oct. 14-16 Singles' Conference at Camp Shalom, **Cambridge**, Ont. Cost \$85. For info, call (416) 433-4041, 383-0978 or 259-6573.
- Oct. 14 "Organ and Trumpets" featuring the Brouwer brothers and Andre Knevel. At 8 p.m. First CRC, **Sarnia**, Ont.
- Oct. 14 25th Anniversary Celebration of the ordination of Dr. Jack S. Hielema, at 7:30 p.m. in Maranatha CRC, **Calgary**, Alta.
- Oct. 14 CCEF Chr. Education Rally at 8 p.m., Woodvale Pentecostal Church, **Nepean**, Ont. Speaker: Rev. John D. Hellenga.
- Oct. 15 Open House from 2-5 p.m. at Mount Hamilton CRC, **Hamilton**, Ont., to celebrate Rev. Raymond J. Sikkema's 25 years in the ministry.
- Oct. 15 29th Annual Meeting of the All-Ontario Diaconal Conference. From 9 a.m. till 4 p.m. at John Knox Christian School, **Brampton**, Ont. Twenty workshops. For registration material, contact your deacons.
- Oct. 15-16 40th Anniversary Celebration at Immanuel CRC, 63 Church St., East, **Brampton**, Ont.
- Oct. 15 "Organ and Trumpets" featuring the Brouwer brothers and Andre Knevel. At 7:30 p.m., Centennial United Church, **London**, Ont.
- Oct. 15-16 25th Anniversary Celebrations of the Willowdale CRC, **Toronto**, Ont. See advertisement for details.
- Oct. 15- Nov. 12 Mother / Daughter Workshops on Oct. 15, 29 or Nov. 12, from 9:30 a.m. till 5 p.m. at 10 Norris Place, **St. Catharines**, Ont. Led by Joanne and Patricia Vandermaas. \$70/ per duo. To register call (416) 684-4095.
- Oct. 15 Festive Concert "Prelude to a Celebration" at 8 p.m. in Grace CRC, **Scarborough**, Ont.
- Oct. 17 "Organ and Trumpets" featuring the Brouwer brothers and Andre Knevel. At 8:15 p.m., Covenant CRC, **St. Catharines**, Ont.
- Oct. 15-25 Concert by Katwijk's Chr. Male Choir "Jubilate", with 125 voices, directed by Sander van Marion. Also featuring Reinata Heemskerk and organ, keyboard and trumpet soloists. Oct. 15: **Montreal**, Pollack Concert Hall; Oct. 19: **Ottawa**, Dominion Chalmers United Church; Oct. 21: **Kingston**, St. Georges Cathedral; Oct. 25: **Hamilton** Place. All concerts begin at 8 p.m.
- Oct. 20 Fall Rally of the Chr. Ref. Ladies Societies. At 10 a.m., Grace CRC, **Chatham**, Ont. Speakers: Rev. J. Klomps and Mr. Robert McFarlane. Costs \$3. Bring your own lunch.
- Oct. 20-22 Conference on Christianity and Canadian culture, co-sponsored by the ICS and Evangelical Fellowship of Canada. The three-day event will be held at the ICS, 229 College St., **Toronto**, Ont. Speakers representing major denominations will examine how their traditions have related to and influenced Canadian society.
- Oct. 22 1988 Holy Spirit Conference to the Reformed Faith. In the Bramalea Baptist Church, **Brampton**, Ont. For advance workshop registrations call (416) 890-3222.
- Oct. 22-23 25th Anniversary of the **Kingston** Chr. School. For info, call Mrs. Sigrid Vandermeer at (613) 389-5050.
- Oct. 24-25 Conference on the CRC and Canadian culture, co-sponsored by ICS and the CCRCC. At **Redeemer College, Ancaster**, Ont. Speakers and respondents will identify ways by which the CRC and its members have been trying to be a leaven in Canadian society in the past 40 years, and analyse the diversity of views on influencing society that have been developed in the past 10 years. Inspirational meeting sponsored by Concerned Members (Classis Chatham) at 8 p.m. in the Bethel CRC, **London**, Ont. Speaker: Rev. Stephen Arrick.
- Oct. 28 Annual Meeting of The King's College at 8 p.m. in the New Westminster CRC, **Burnaby**, B.C.
- Oct. 29 Elder/Deacon Conference from 9-3 p.m. at Reformed Bible College, 1869 Robinson Rd., SE, **Grand Rapids**, MI 49506 (phone 616-458-0404). \$15/person, \$150 maximum for 9 or 10 persons from same church. Call or write RBC for complete details.
- Oct. 29 Canadian Scientific and Christian Affiliation Seminar from 10 a.m. to 3 p.m. at Spring Garden Baptist Church, 112 Spring Gardens Ave., **North York**, Ont. Theme: "Created Male and Female — The meaning of our sexuality." Speakers: Derk Pierik, Ken Van Wyk and Diane Marshall. To register call (416) 225-2179.
- Oct. 31 Fifth Annual Senior Citizens Day at **Redeemer College, Ancaster**, Ont. Lunch \$7.50. For info, call (416) 648-2131.
- Nov. 2-5 CRWRC Leadership Conference, **Estes Park**, Colorado. For info, contact your diaconal conference secretary.
- Nov. 4-6 Home Coming Weekend at Hamilton District Chr. High School, **Hamilton**, Ont. Social activities, brunch, sports, banquet, fellowship and fun!!



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Fri. Oct. 14	Tues. Oct. 11	Wed. Oct. 5-8:30 a.m.	Thurs. Oct. 6-8:30 a.m.
Fri. Oct. 21	Tues. Oct. 18	Wed. Oct. 11-8:30 a.m.	Thurs. Oct. 12-8:30 a.m.
Fri. Oct. 28	Tues. Oct. 25	Wed. Oct. 19-8:30 a.m.	Thurs. Oct. 20-8:30 a.m.

Dutch

Persoverzicht

Carl D. Tuyl



Er is weer vrede tussen de regering van Wilhelmus VanderZalm (één van zijn vele andere voornamen is Maria) en zijn werkers. De staking werd beëindigd met een nieuw contract. Ma Bell is nog niet zo ver. Dat is een langdurige en kostbare staking. Toch was Ma Bell niet onredelijk in haar onderhandelingen. Een opslag van 15% over drie jaar is toch heel wat beter dan pijn in je onderkaak. De vakbond wil meer garantie voor werkgelegenheid.

★★★
John Turner sprak voor

afgevaardigden van gemeenteraden. En om maar niet de indruk van krenterigheid te geven beloofde hij pardoes \$5 biljoen voor het opknappen van riolen, bruggen en stoepen. Die zit! Een troefkaart! Natuurlijk moeten we hem eerst kiezen, dat is een voorwaarde. Ondertussen loopt Monsieur Mulroney ook niet rond met de hand op de portemonnaie. Zuinigheid met vlijt bouwt wel kastelen maar het brengt geen stemmen. Zo beloofde Monsieur een gasleiding aan Vancouver Island. Ook niet

voor de poes. Hij heeft al \$12 biljoen rondgestrooid als of het pepernoten waren op Sinterklaas. Één ding is zeker: we zullen in de komende verkiezingen onze rekenmachines wel kunnen gebruiken, je kunt die getallen haast niet meer uit 't hoofd optellen. Edele Eduard gaat natuurlijk ook eerstdaags beginnen.

★★★★
Het ziet er weer niet naar uit dat de Canadese Olympische delegatie op de terugreis veel last zullen hebben van die metaal-ontdekende machines op het vliegveld.

★★★★
De Senaat in Washington gaf haar goedkeuring aan het handelsverdrag met Canada. De Canadese kranten stonden er vol van. Veel interesse trok het hele geval in

Amerika niet. Het debat — het was eigenlijk een lange lijst van niet erg opwindende toespraken — had plaats voor meestal lege banken en moest tenminste vijf keer onderbroken worden, omdat er niet genoeg senatoren aanwezig waren. Die zaten natuurlijk allemaal in de kantine: koffie met Canadese appeltaai voor de gelegenheid.

★★★★
De kabeljauwenoorlog met Frankrijk is nog lang niet afgelopen. Het ging goed met de onderhandelingen, totdat de Minister voor Handelszaken — John Crosbie — zijn neus er in stak. Toen had je de poppen aan het dansen. Crosbie is niet wat je noemt een jaquet-en-hoge-hoed diplomaat. Brian Peckford houdt zijn hart vast voor vrees dat Ottawa te veel zal toegeven.

★★★★
De United Church heeft het hard te verduren. Een vereniging van verontrusten en bezwaarden wil een ledenstemming over het onlangs in Victoria genomen besluit en mensen worden allerwege opgewekt geen vaste bijdragen meer te betalen. Een soort Katholieke combinatie van Billy Graham en Jimmy Swaggart - Pierre Lacroix - werd in Quebec City beschuldigd van seksuele misdaden. De kerk heeft veel te incasseren de laatste tijd.

★★★★
Onze Joodse volksgenoten vierden Grote Verzoendag, hetgeen me herinnert aan mijn moeder die, nogal oneerbiedig, de maandelijkse dag waarop mijn vader met zijn salaris thuis kwam, ook grote verzoendag noemde. Er was eindelijk ook verzoening met onze landgenoten van Japanse afkomst. Ze ontvingen verontschuldigingen van de regering voor de schandalijke behandeling die hen in 1942 werd aangedaan, een geldsom in een Japans-belangen fonds, en voor de overlevenden van de interneringskampen een symbolische betaling voor alle ellende die ze ondervonden. Dat werd ook 's tijd. Zijne Majesteit was er altijd tegen, die zei dat de klok niet terug gezet kon worden. Dat was taal van het hoofd, Trudeau stijl. Maar ik ben blij dat de huidige regering met het hart heeft gehandeld.

★★★★
Het land van verwarring — Libanon — zit met twee regeringen. De regeringstermijn van mijnheer Gemayel was afgelopen, en hij was niet bij machte om in parlementaire orde een opvolgend kabinet te vormen. Hij gaf toen opdracht aan de militairen om een regering samen te stellen, hetgeen beantwoord werd met een konkurrerende kabinetsformatie door een andere fractie. Zouden de mensen daar nu twee keer belasting

moeten betalen?

★★★★

De Paus heeft in een herderlijk schrijven gezegd, dat vrouwen geen priester kunnen worden omdat de Heere alleen mannen als apostelen heeft gekozen. Vrouwen mogen wel non worden en gratis diensten voor de kerk verrichten natuurlijk. Dat houdt de kosten lekker naar beneden. Jezus koos ook geen timmermannen als apostel, betekent dat, dat timmerlui geen priester kunnen worden?

★★★★

Er is in Japan blijkbaar een groot overschat van huwbare mannen. Daardoor is een hele nieuwe industrie ontstaan: het aanbieden van catalogus-bruidjes die meestal uit armere landen komen. Japanners willen geen Canadese of Amerikaanse vrouwen. Te zelfstandig, zeggen ze. De lafaards!

★★★★

De Japanse keizer is ernstig ziek en er wordt verwacht, dat hij in ieder geval geen regeringsfuncties meer zal vervullen. Hirohito werd gekroond in 1926 en totdat Generaal MacArthur er een eind aan maakte, als goddelijk vereerd. De Britse pers herinnerde Japans wandaden in de Tweede Wereldoorlog en noemde de stervende keizer "een nog ergere slager dan Hitler" en nog ander namen. Japan diende een officieel diplomatiek protest in. De waarheid mag niet gezegd worden!

★★★★

De herfst is officieel begonnen en we verheugen ons alvast op het komende kleurenpalet in de bossen. Herfst is de tijd van appeloogst, winterpakken naar de stomerij, chrysanten in bloei, kinderen terug in catechesatie, open haardvuur, Thanksgiving en kerkeraden die beginnen te piekeren over het tekort. Herfst is de tijd van truien die naar motballen ruiken, bladeren harken, hout hakken, draaiende snijbonenmolentjes, vergaderingen die zich sneller vermenigvuldigen dan Vlaamse Reuzen, sluiten van zomerhuisjes, langere avonden en een extra deken op bed.

★★★★

Herfst is de tijd van lage wolken en harde regens, en poten van tulpebollen, boerekool met worst, peen en uien met wittebrood en haring voor Leidens ontzet op 3 oktober, en nieuwe kleren voor groeiende kinderen. Herfst is de tijd om je schrap te zetten voor de komende winter, en voor ondergetekende is het de tijd voor vakantie die vanwege allerlei trouwerijen uitgesteld moet worden.

Carl Tuyl is predikant in de First Christian Reformed Church van Kingston, Ont.

Kom niet te laat! Canada Spaar Obligaties zijn op een vroege datum beschikbaar.

De verkoop periode van Canada Spaar obligaties is dit jaar vervroegd — vanaf 20 oktober tot 1 november. Koop uw obligaties vanaf 20 oktober bij uw bank of investeringsbureau. U mag uw betaling op 1 november dateren, m.a.w. de dag waarop de rente van de nieuwe obligaties zal ingaan.

Veilig en zeker. Canada Spaar Obligaties zijn ten volle door de Federale Regering gewaarborgd. Ze zullen nooit in waarde dalen.

Ten allen tijde inwisselbaar. Canada Spaar Obligaties kunnen ten allen tijde worden geïncasseerd. Uw geld is altijd beschikbaar wanneer u het nodig hebt.

Bekendmaking van rente-percentage half oktober. Het rente-percentage en de aankoopslimiet van de nieuwe series zullen half oktober worden bekendgemaakt. Bijzonderheden zullen overal waar de obligaties verkocht worden beschikbaar zijn.

Kom niet te laat! Denk er om, 1 november is de laatste dag dat u de nieuwe obligaties kunt kopen tegen nominale waarde. Maar de verkoop van de obligaties kan ten allen tijde worden ingetrokken.

Canada
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Les Obligations
d'épargne
du Canada

Campaign Period
Oct. 20
to
Nov. 1

Canada



Stiltecentrum in winkelhart heeft 't druk



Ook elders vindt men een stiltecentrum, zoals hier in het Aandachtscentrum in 's-Gravenhage, in een drukke winkelstraat (foto Audiovisie / Ben Kool).

Hoewel het eigenlijke werk boven alle getallen uitstijgt, heeft het Stiltecentrum in Hoog

Catharijne — 'Winkelhart van Nederland' — de laatste maanden toch de mensen geteld

die binnen zijn poorten zijn getreden.

Buiten de gebedsdiensten in de ochtend en de pauzediensten tussen de middag, bezoeken ongeveer 150 à 200 passanten dagelijks de kapel. Zo'n 40 mensen per dag lopen het ernaast gelegen stiltecentrum binnen. Het is slechts een fractie van de gigantische mensenmassa die dagelijks door het Utrechtse winkelcentrum stroomt, maar dat doet er niet toe. Het stiltecentrum wordt steeds drukker bezocht en door steeds meer mensen herkend, zo blijkt uit een pas verschenen boekje over het centrum. Het

Stiltecentrum begon zijn werk dertien jaar geleden.

Sindsdien hebben elders in Nederland vele andere stilte- en aandachtscentra de poorten geopend. Onlangs werd nog 'De Bijlmer Duif' geopend, gelegen in een luxueus winkelcentrum in Amsterdam-Zuidoost. De behoefte aan dergelijke plaatsen is groot, merken ze in het Utrechtse centrum. Een plek met een lage drempel, waar je even van de stilte kunt genieten, een gesprek kunt hebben of je hart kan luchten. Een plaats waar mensen, temidden van alle drukte, de tijd voor elkaar hebben. In het Stiltecentrum

hangt dan ook geen klok ...

Overgenomen uit: *Kerkinformatie*, Sept. 1988.

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Zwanger in nieuw uniform

ALKMAAR (ANP) — De 26-jarige wachtmeeester leklasse Mirjam Bos-Rijkers van de groep Langedijk van de rijkspolitie hult zich sinds kort in een door haar bedacht uniform voor zwangere agentes.

Volgens een woordvoerder van de Alkmaarse rijkspolitie had zij er geen vrede mee, dat zij en andere zwangere politieambtenaren door de komende blije gebeurtenis "veroordeeld" zijn om in burgerkleding administratief werk te doen bij gebrek aan een passend uniform.

Gezien het grote aantal vergeefse verzoeken in het verleden om het uniform voor zwangere agentes, wordt overwogen de kleding algemeen verkrijgbaar te stellen.

For church news see page 16

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Een televisie-portret van twee uur waarin Hella Haasse spreekt met H.M. Koningin Beatrix over haar werk en persoonlijk leven. De Nederlandse vorstin in familiekring, in haar werkamer en haar atelier op de zolder van Huis ten Bosch. Zij neemt u mee op een rondleiding door Paleis 't Loo en spreekt openhartig over haar dagelijks leven, haar ambities en gevoelens.

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Betere kinderverzorging voor een gunstiger toekomst Invoering van "The Child Care Initiatives Fund".

Financiële bijstand voor de ontwikkeling van nieuwe ideeën en aanpak ten opzichte van kinderverzorging en de uitbreiding van bestaande diensten is nu beschikbaar via het onlangs opgerichte "Child Care Initiatives Fund" (CCIF).

Wie heeft hier baat bij?

De kinderverzorgingsdiensten die de meeste aandacht vragen zijn diegene die in verband staan met de behoeften van gezinnen die in bijzondere omstandigheden verkeren en die tot nu toe onvoldoende aandacht gekregen hebben. Hierbij zijn betrokken:

- "Indian" en "Inuit" kinderen
- speciale behoeftige kinderen, die lichamelijk of geestelijk gehandicapt zijn
- kinderen, wiens ouders in ploegdienst of part-time werken
- kinderen van culturele minderheidsgroepen
- schoolgaande kinderen
- kinderen van 't platteland en met andere leefgewoonten, die een gevarieerde wijze van verzorging vereisen

- kinderen die tijdelijke verzorging of verandering van omgeving nodig hebben, of spoedgevallen zijn.

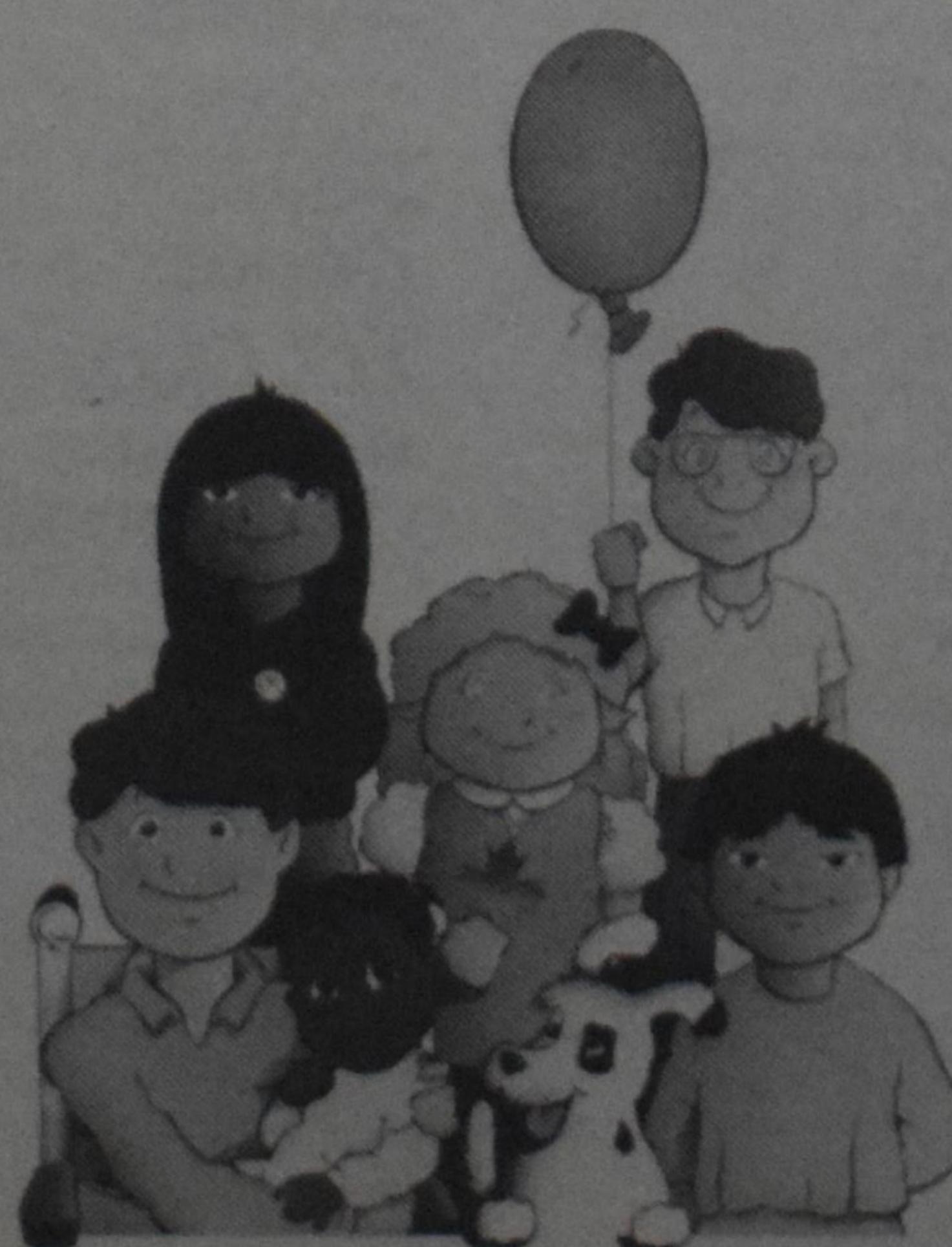
Wie mag het aanvragen?

De CCIF is bereid voorstellen in overweging te nemen die verband houden met het demonstreren, de ontwikkeling en toegepast wetenschappelijk onderzoek op het

gebied van kinderverzorging van:

- "non-profit" organisaties
- gemeenschapsgroepen
- verenigingen van beroeps mensen
- vrijwilligers-organisaties
- onderwijs instellingen
- provinciale, territoriale en gemeentelijke agentschappen
- vakbondsafdelingen
- individuen (toegepaste wetenschap)

Mocht u of uw organisatie een potentieel voorstel hebben, bel a.u.b. de onderstaande telefoonnummers, of schrijf ons om een afschrift van de ontwerps-richtlijnen en een aanvraagformulier.



Child Care Initiatives Fund,
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Ottawa, Ontario, K1A 1B5.

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Health and Welfare
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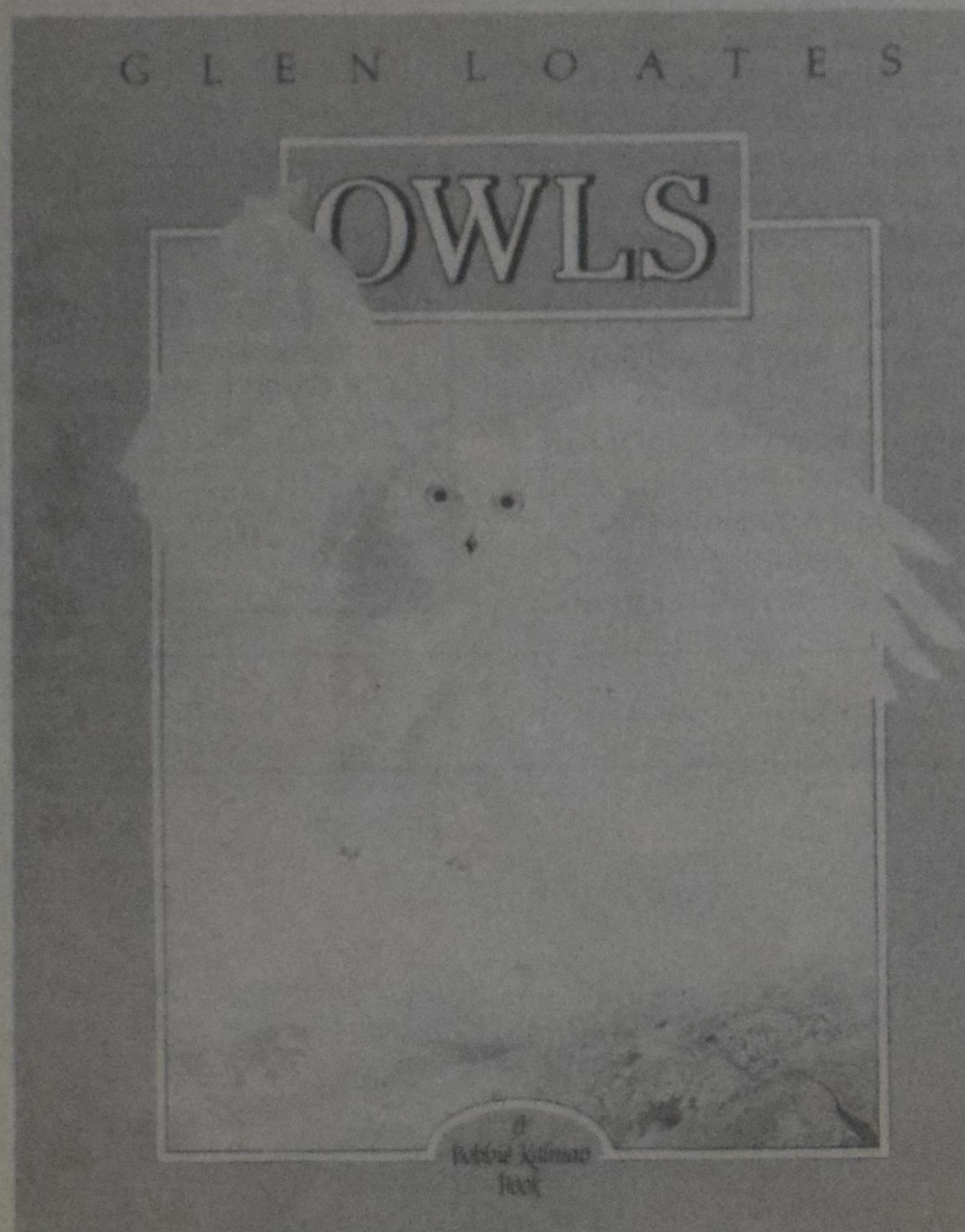
Santé et Bien-être social
Canada

Canada

Books

Children's books

Good ways to pamper children



Pets, by Valerie Wyatt.
Toronto: Greer de Pencier Books, 1988. Softcover, 96 p., \$8.95.

Twins, by Jay Ingram.
Toronto: Greer de Pencier Books, 1988. Softcover, 96 p., \$8.95.

Owls, by Bobbie Kalman, illustrated by Glen Loates.
Toronto: Crabtree, 1987. softcover, 57 p., \$9.95.

Reviewed by Doro J. Bakker, Orangeville, Ont.

Numerous information books for children have been published in the last 10 years. Crabtree and Greer de Pencier are two publishers who have succeeded in providing children with useful information in a palatable, yet vastly different format. The Glen Loates "North American Wildlife Series" and the "Amazing Investigation" series are both written for readers nine years and up. Both are highly readable and well researched.

Under the banner of "Books from Owl," Greer de Pencier Books has published the "Amazing Investigation" series, a fun and fact-filled set of four titles. *Inventions*, by Valerie Wyatt, *Money* by Eve Drobot, *Pets*, by Valerie Wyatt and *Twins*, by Jay Ingram all explore everyday subjects that

young people are fascinated by. Each is chock full of information and leans heavily on amazing "believe-it-or-not" facts.

Cartoon-type drawings further enhance the material. Some of the titles explore their subjects in greater depth than others, yet each is valuable in that it succeeds in having children learn about things that are often left to formal studies.

Pets to live with

Pets, by Valerie Wyatt introduces us to the wonderful world of furry, feathered and scaly friends. Wyatt begins by telling us how animals came to be pets in the first place. We find out about some of the most unusual pets (like the giant hissing cockroaches that Geoff Allison keeps in his Boston apartment) and some of the most unusual pet owners (like Koko, the 105 kg. gorilla who asked for, and got, a pet kitten for her 12th birthday).

Common pet questions are answered. Do pets dream? Why do cats and dogs fight? Why don't birds fall from their perches when they're sleeping?

Twins, by Jay Ingram looks at the intriguing phenomenon of twins. We find out if twins can read each other's minds, what sweet potatoes have to do with having twins, and who

some of the most famous sets of twins were. Ingram describes the genetics involved in this remarkable phenomenon but he remains baffled by the question of why the human race has twins at all. He concludes that it must be a "happy accident."

"Amazing Investigation" books make a fine addition to the reference side of the children's bookshelf and provide them with a whole new barrage of "Did you know..." stories to amaze their friends with.

Wildlife come alive

The Glen Loates North American Wildlife series, published by Crabtree, is another fine series. *Forest Mammals*, *Animal Babies*, *Birds At My Feeder* and *Owls* are all written by Bobbie Kalman and illustrated by Glen Loates. All are filled with fascinating information, ideas and activities.

Loates, one of today's foremost wildlife artists, has spectacularly illustrated each volume. His life-long love of animals and his artistic talents have led him to capture the natural world in his drawings and paintings.

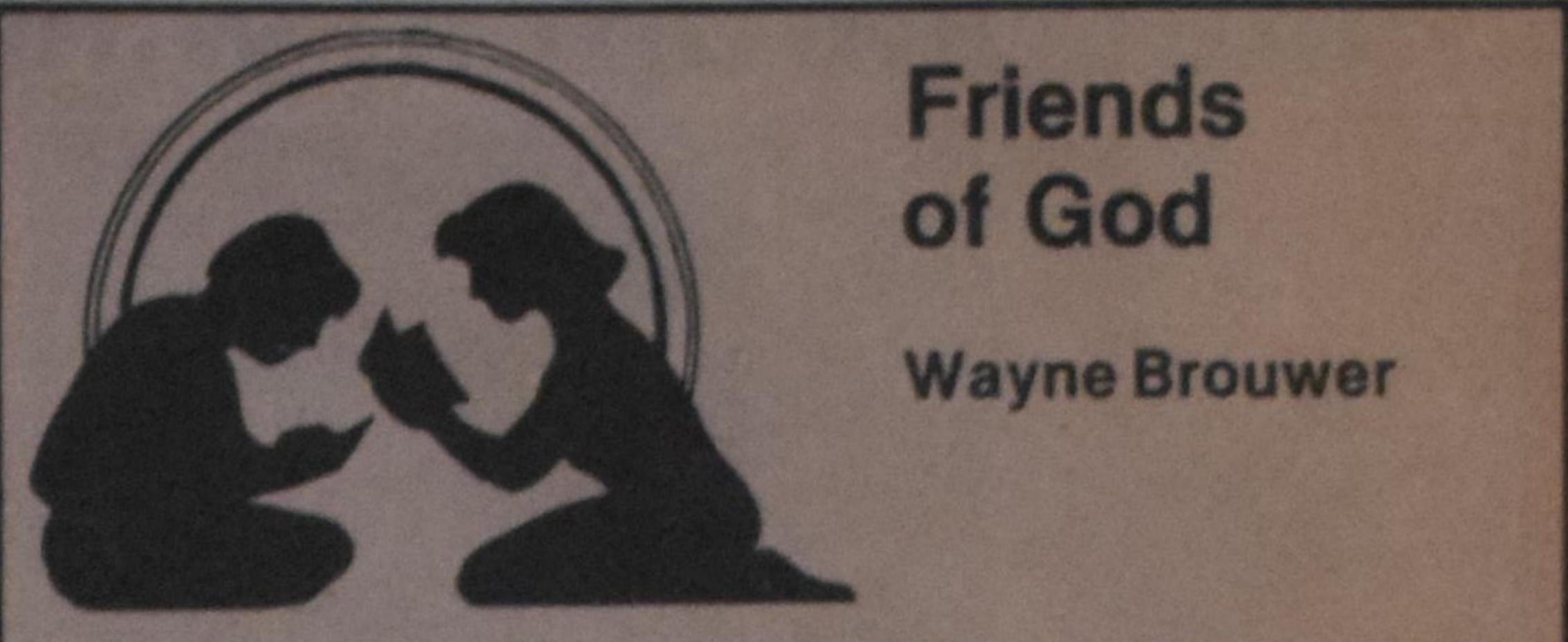
This series provides a fascinating introduction to wildlife for young readers and fosters a deeper respect for, and understanding of, the animals and birds that share our continent. Besides being highly informative, these books are works of art.

The volume on owls is representative of this excellent series. Owls have intrigued people for generations. Owls are surrounded by myths and stories. *Owls* tells the truth about owls. We learn about their silent flight, the windshield-wiper membranes on their eyes, and some of the tricks they play.

No book on owls is complete without a discussion on owl pellets. *Owls* is no exception. Young readers are even encouraged to take a pellet apart and guess what the owl ate for dinner!

More than a dozen owl species are described and beautifully illustrated. A section on owl conservation and Kay McKeever's home for owls alerts the young reader to the importance of caring for the environment.

Each book in this series ends with a word from Glen Loates, whose brilliant artwork reflects the sensitivity he feels towards his subjects. He encourages budding nature artists with some sound advice and relates some of his childhood drawing experiences.



Friends of God

Wayne Brouwer

Children (III)

"The promise is for you and your children..." (Acts 2:39)

In baptism, God gives a child an identity, a context in which to grow. Our children don't suddenly become members of the church when they make public profession of faith or are confirmed; they are members of the church. *Child* members, not adult members, but very much members of the church.

In baptism, God turns our children loose in a community which shares a common commitment to the welfare of these little ones. And in an age of individualism, that's an awesome thought: millions of people all around the world who are not all identical, but who share the same basic values and goals. Baptism brings each child into the circle of the Church, the new humanity of Christ.

Another thing God does in baptism is to open up a future for each little baby. Baptism is God's promise, his appointment in the future which colours the present.

God says, "I am your God. I choose to be your God. Before you know your right hand from your left, before you know right from wrong, before you know colours or sounds or shapes or numbers, I make a promise to you. I will always be with you! I will never leave you nor forsake you!"

Never a stranger!

I will never forget the loneliness I felt some years ago when I was teaching in Nigeria. For medical reasons, my wife and daughters had returned to North America and for a couple of months I was in Africa on my own. Even though I was surrounded by the Nigerian community and the fellowship of other missionaries, there was still the nagging loneliness of being so far removed from my family.

My link to the world beyond was a little shortwave radio that brought news and music. And I will never forget a song that was certainly no classic, but became intensely meaningful to me at the time:

*As I walked out one evening
To breathe the air and soothe my mind,
I thought of friends and the home I had
And all the things I'd left behind.*

*Will there come a time when the memories fade
And pass on with the long, long years,
When the ties no longer bind?
Lord, save me from this darkest fear:
Don't let me come home a stranger!
I couldn't stand to be a stranger!*

That was certainly my prayer, even for the short while of my loneliness. But the last stanza of the song brought it all one step further:

*And as I walk this universe,
I free my mind of time and space;
I wander through the galaxies
But never do I find my place.*

*Will there come a time when the memories fade
And pass on with the long, long years,
When the ties no longer bind?
Lord, save me from this darkest fear:
Don't let me come home a stranger!
I couldn't stand to be a stranger!*

And in baptism, God answers those dark fears of our hearts. He says to the little child: "I will never leave you nor forsake you! I am your God!"

That's the promise that "is for you and your children..." That's the beauty of baptism's sacramental pledge for the child of believing parents. It isn't magic. It doesn't make the child a Christian. But it does surround her with a heritage on which to draw, an identity confirmed in the new Community of Christ, and a grand promise of God that finds fulfilment in the growing commitments of her life.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.



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